

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 14. }

Boston, Wednesday, May 8, 1844.

WHOLE NO. 158.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

THE SECOND COMING OF CHRIST.

BY G. W. DOANE.

Yet once again thy sign shall be
Upon the Heavens displayed,
And earth and its inhabitants
Be terribly afraid:

For not in weakness clad thou comest,
Our woes, our sins to bear,
But girt with all thy Father's might,
His vengeance to declare.

The terrors of that awful day,
Oh! who can understand?
Or who abide, when thou in wrath
Shall lift thy holy hand?
The earth shall quake, the sea shall roar,
The sun in heaven grow pale,
But thou hast sworn, and wilt not change,
Thy faithful shall not fail.

Then grant us, Savior, so to pass
Our time in trembling here,
That when upon the clouds of heaven
Thy glory shall appear,
Uplifting high our joyful heads,
In triumph we may rise,
And enter, with thine angel-train,
Thy palace in the skies!

Where are you now?

Is the oft repeated enquiry. To which I answer, we are still on this side Jordan; but the goodly land is just before us. O, how often does the momentous inquiry occur, am I ready to enter? Have I that faith which overcomes the world? or does the world in any measure overcome my faith? Have I faith which, like Abraham's, lays all on the altar of God, and produces an unreserved obedience without regard to consequences? Have I that love which purifies the heart, and that holiness without which none shall see the Lord? These and similar queries touch every fibre of my soul.

It appears, from examining the history of ancient Israel, that the greatest number of those who were destroyed in the wilderness at any one time, fell just on the borders of the promised land. And as they entered not in, because of unbelief, so I fear that many of us,

who have set our faces Zion-ward, and have witnessed the wonders and signs which evince the power and coming of the Lord, will fall after the same example of unbelief, even though we have taken our lamps and gone forth to meet the Bridegroom.

The doctrine, (or rather fable) of a temporal Millennium, has vanished like a phantom. And that of the restoration of the carnal Jews has shared the same fate; while both the Millennium and restoration, as promises to be shortly fulfilled in the restitution of all things, have become glorious realities; substantial, enduring, and as far surpassing the terrestrial paradise or millenium, as the Holy City, enlightened by the glory of God and the Lamb, excels the ancient city of Jerusalem with all its pomp and glitter.

O, could we always come to the word of God with a full surrender of heart and soul, saying, speak Lord, for thy servant heareth; verify thy promise of the Spirit of truth to guide us into all truth; could we always thus come with faith and submission, at the same time yielding a hearty obedience, what a change would be made among the professed people of God. Contentions and divisions would cease, and those who love God would love one another with a pure heart fervently, without respect to denominational distinctions and party prejudices. The Lord has in some measure brought me thus to thirst after an understanding of his word, and a knowledge of his will. And in doing it he has abased my aspiring thoughts, and brought me to lay the advantages, promotions, and emoluments of the world, a willing sacrifice at my Savior's feet. Yes, blessed be his name, "One smile, one blissful smile of thine, my dearest Lord, outweighs them all." This was the condition on which I first embraced the Scripture doctrine of the Advent. I considered the cost, and not knowing what it might be, freely gave up all. And the Lord has ever since been testing my sincerity. One after another have I been called to relinquish the dearest objects, and long cherished attachments.—Home, the church, and with them the favor of almost every individual whose friendship I had heretofore valued, except the few who like myself, have become outcasts from the church and the world. In all these, I find with shame, and I hope contrition, how much I have idolized reputation. How pride, popularity, and all that is comprised in that love of the world which is enmity with God, have hitherto controlled my heart and life, even when professing to be a follower of the meek and lowly Jesus. O, if God's word is true, Christ will not own those who are careful to run no risks, and make no sacrifices in his service. It is just as sure that a faith unlike Abraham's in its fruits will not justify, as it is that all works which do not spring from the living principle are unavailing.

But we are considered very uncharitable in not believing that others will be saved without that sanctification of the Spirit and belief of the truth which we believe to be essential to our own salvation; yes, and when they have plunged as much deeper in darkness and death,

as rejecting the light and opposing the truth can sink them.

And now, does any one say, will you not relinquish your belief in the immediate coming of our Savior? No, certainly, I cannot, till I can see it given up by God's word; till it can be made to appear that the signs which betoken his near approach have not yet been given; that there are events in prophecy yet unfulfilled, which are to transpire before that glorious event, and that the prophetic periods do not terminate about the present time. But who can convince me that I have yet to look for the darkening of the sun and moon; the falling of the stars; perplexity of nations; the scoffs of the last days; and the revelry and reviling of the evil servants, who say in their heart, yea more, with their lips and pens, my Lord delayeth his coming; and thus, like the scribes and pharisees of old, are fulfilling what they would fain defeat. Who can show that the hour, day, month and year of Ottoman supremacy have not expired? or that when *this second* *is* past, *the third will not come quickly*? (Rev. xi. 14.) Or who can convince me that the angel having the everlasting Gospel proclaiming the hour of his judgment is come, has not been fulfilling his commission, till the cry, behold the Bridegroom cometh, has nearly reached every nation, tongue and people? And this Angel, or Messenger, has not taken his commission from the schools of the prophets, nor from a heated imagination, speaking a vision out of his own heart, nor from any new revelation. But he has taken his credentials from the court of Heaven; and shown from the same high authority, even the authority of God, by the mouth of all his holy prophets, that the time of the restitution of all things is just at hand. When it can be proved that these prophecies and signals which were immediately to precede the coming of the Son of Man, together with the 1260 days, (Rev. xii. 6, 14,) the 42 months, (xiii. 5,) the time, times and a half, (Dan. xii. 7,) and the 1290 days, (xii. 11,) when any one can show that these periods have not terminated, and also specify any portion of the 2300 days (Dan. viii. 14,) and the 1335 days, (Dan. xii. 12,) which are yet future, or from any part of God's word can show that we are warranted in calculating on any time to come, then I will confess that until that time has elapsed, I am released from the obligation to watch for the coming of the Lord. I do most earnestly entreat any one, learned or unlearned, (who is able,) to point out a single one of the signs, prophecies, or prophetic periods, or any portion of them, to be yet in the future, previous to the coming of the Son of Man, the resurrection of the just, and destruction of the wicked. I ask in all sincerity of the watchmen who are set to receive the word from the mouth of Jehovah, and to give the people warning from him. Do not turn me off as some of you have done, with the reply, "I think I know nothing about it, I think you know nothing about it." Your station is too responsible, your charge too solemn, thus to trifle. Souls are hanging upon you with a weight which will sink both you and them like a millstone, if you

awake not to sound the alarm. Will you tell them any longer that the seventh trumpet (Rev. xi. 15,) is to usher in the triumph of the gospel of peace? then tell them how it can be a *vo* to the inhabitants of the earth, as in Rev. viii. 13, (ix. 12, and xi. 14, 15,) and the mystery of God be finished, as in Rev. x. 7, and the nations be angry; and the wrath of God come; and the time of the dead to be judged; the prophets rewarded, and the wicked destroyed, (as in Rev. xi. 18.)

O, that they would examine for themselves while you promise them peace, and see whether the Lord has spoken peace. Will you tell them, as one of you told me recently, that the angel having the everlasting gospel (Rev. xiv. 6, 7,) is to effect the world's conversion; when his commission is, to proclaim "the hour of his judgment is come?" And when, instead of any intimation of the kind, the fall of Babylon, the harvest and vintage immediately follow. O, tell how you reconcile this with a thousand years of peace and prosperity to the church. Or could this be made to be its import, how could such a millennium be reconciled with the following declaration, "In the world ye shall have tribulation." "All that will live godly in Christ Jesus shall suffer persecution." "I beheld, and the same horn made war with the saints and prevailed against them until the Ancient of days came," and "the saints possessed the kingdom." Or say, what position those favored saints who live during this reign of peace will occupy among that innumerable company who came out of great tribulation. Tell them not any longer that the first resurrection (Revelations xx. 4, 5, 6,) in which the blessed and holy have part, is a spiritual resurrection, and that their sitting on thrones and reigning with Christ is figurative and means something else. Until you can prove the same of Rev. iii. 21, which is the same promise made by Christ to the disciples, Matt. ix. 2, 28, which he said should be when he shall sit on the throne of his glory, and in Luke xxii. 29, 30, when they shall inherit the kingdom; and in the 25th of Matt. he tells us that this shall be when the Son of Man shall come in his glory and all the holy angels with him.

Do not tell them that the Jews are promised a return, literally or spiritually, when Ezek. xxi. 25, decides the one, and Isa. vi. 8, the other. While we are told in Gal. iii. 16, 28, who are the heirs of this promise, in Heb. xi. 10, 2 Peter iii. 13, and Rev. v. 10, the place where they will be fulfilled, and in Rev. xi. 15, and Dan. 7th chapter particularly, v. 22, 27, the time when they will be fulfilled. You call upon us to retract our errors. So we will honestly in the fear of God, with all humility; when with the same spirit you will show us wherein we have erred. We have in the face of opposition sacrificed all for truth and duty, and God forbid that we should now shrink from any concession which justice demands. We have for months been looking for the appearing of our Savior; and though the vision tarry, we wait for it, assured that it will come, and not tarry.

We believe that the kingdom of God is at hand, that the Judge standeth before the door; and we can find nothing in the word of God, compared with the present condition of the world, which indicates that there will be long delay. I feel that my greatest error has been, not standing more boldly in defence of the truth, and more faithfully and fearlessly warning an unbelieving world. And I now desire to make this late effort in the strength of God, to induce those who are set to watch for souls, to open their eyes to the evidences of the world's speedy dissolution, as they beam from the sacred volume, blaze from the canopy of Heaven, and groan through animate and inanimate creation; and that thus, though at the

11th hour, they may be found giving meat in due season to souls entrusted to their care.

C. STOWE.

Hillsborough, April 20th, 1844.

Pilate & Herod made Friends

By MISS E. C. CLEMENS.

PART II—CONCLUDED.

Elder White. I gravely consider, that the doctrine of the glorious intermediate state, quite dispenses with the resurrection, and the passage, "all those that sleep in Jesus," means nothing at all. I am quite an admirer of the learned Prof. who denies the resurrection of the body—that turns to dust. It is irrational to believe such a doctrine. Shall the bodies of all those who have died, whose dust has become incorporated into a thousand different substances, live again—reason tells us, it is absurd to think of it. And besides, as the brother has said, what would be gained by the resurrection! The saints in glory, in fullness of joy, must have their happiness interrupted by leaving heaven, and coming down to this miserable earth, and enter again the old cumbersome house of clay—the prison which was given it, during probation, for the sake of keeping it within proper bounds—absurd! incredible! There is not a word in the Bible to prove that the bodies of the saints will ever be raised!

Bishop Black. I beg you will remember, my good brother, that the resurrection is an article of faith with our church, and regard my feelings in the case. I really must protest against your going quite so far, in your laudable zeal of proving that the Adventists are altogether wrong.

Father O'Connor. Ay, let the resurrection alone. It is in our creed, and in the Bible too—and there are ways enough to turn, without uprooting that which the church has always received.

Dr. Green. I feel myself called upon to vindicate the sentiments of my learned friend, Prof. Bush. If I recollect aright, he proves *scientifically* and *incontrovertibly* from known principles of the phenomenon of mind, that the soul cannot act without the body, hence at death the resurrection body is given, which is spiritual, in the highest sense of the term, and consequently admirably fitted for a residence "beyond the bounds of time and space." This mortal state may very appropriately be called the chrysalis state, and when we lay down in the grave, the clogs that have so long kept us from soaring to the height of immensity, *above the throne of God* and from star to star, pursuing our solitary flight—shall we again be fettered? Shall the butterfly again confine his wings to the chrysalis? incredible, absurd! Reason rejects it.

Farmer C. "If the spirit of him that raised up Jesus from the dead dwell in you, *he that raised up Christ from the dead*, shall also quicken your mortal bodies by his Spirit that dwelleth in you." He that denies the resurrection of the just, at the last day, may as well deny that Christ had a resurrection, on the third day—one is just as true as the other, and he that denies one, to be consistent, must take the whole infidel ground, and deny both. For since by man came death, by man came also the resurrection of the dead. "For as in Adam all die, even so in Christ, shall all be made alive." *But every man in his own order. Christ the first fruits, afterwards they that are his at his coming.* So that the resurrection, at the coming of Christ, will be confined to those who are his, and we find that the resurrection of those who are not his, is to be delayed 1000 years after. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. And from the twentieth of Revelation we learn, that the resurrection of the Blessed and Holy shall be 1000 years before the wicked, for "the rest of the dead lived not again until the 1000 years were finished."

Rev. Mr. Evans. You abuse the little intellect you have, most shamefully! You have lived in a Christian land long enough to have a better system of interpretation, than the miserable one you have taken up. I lose all patience when I listen to your horrid perversion. Are you so obtuse that you cannot perceive that the doctrine of the resurrection is to be spiritually understood? Can you not see that if Christ did rise from the dead he had a spiritual body, or how could he have vanished out of the disciples' sight—answer me that, will you? (with an air of triumph.)

Farmer C. How could he vanish if he had not a body? Besides he said to his disciples, "Handle me

and see, a spirit hath not flesh and bone, as ye see me have."

Rev. Mr. Evans. (In a moralizing way.) Same mental opacity which I have observed in all the Miller tribe, which leads us to remark that all who are simple enough to look for the Lord, are greatly out of repair in head quarters.

Dr. Proudfit. But, farmer Cleaveland, you have brought us directly to Prof. Bush's sixth reason, why the Advent faith encounters the rejection and opposition of so large a portion of intelligent Christians, viz.—That the doctrine of a two-fold resurrection, separated by the space of a thousand years, cannot be satisfactorily made out from a just application of the laws of prophetic interpretation.

Rev. Mr. Evans. My sentiments precisely. I have always argued so, and agree with the Prof. entirely, that the resurrection is to be spiritually understood. Revelations twentieth, the only place where the fanatics get a particle of proof about the thousand years interval, is to be *very* figuratively expounded. It is another beautiful example of the skill of the Lord at dramatizing. He gets up a scenic description truly admirable, and expressly consoling to the heart of every true Christian.

Dr. Green. Yes, in the light of our system of explanation, the temporal Millennium is beautifully brought to view.

Prof. Brown. And the souls of the martyrs, in consideration of their great sufferings for Christ, are to come back and live over another life—godly in Christ, *without persecutions*, being exceptions to the general rule which the apostle forgot to mention, when he said *all* that live godly in Christ Jesus should suffer persecution.

Bishop Black. Oh no—you slightly mistake. It is the *spirit* of the martyrs that is to have a resurrection, and not their very souls. People like the martyrs are to live on the earth, for the passage reads, (Rev. xx. 4.) "And I saw thrones and they sat upon them, and judgment was given unto them: And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither had received his mark upon their foreheads or in their hands: and they lived and reigned with Christ a thousand years." Nothing is more palpable, than that the spirit of the Martyrs is to have a figurative resurrection, and reign on the earth in a glorious temporal Millennium.

Dr. Green. The intelligent who understand, find no difficulty in harmonizing this chapter so perverted by ignorant persons. They keep in view the Apocalypse is in the highest sense hyperbolic and allegorical, hence make due allowance in their interpretation for the ponderous imagery in which very trivial things are clothed.

Rev. Mr. Evans. These are in accordance with the intelligent views of our best Universalist divines; but I think, brethren, we are a little in advance of you on one point, and simply, by adopting and following out your principles of interpretation. We begin to spiritualize with the first verse of the 20th chap. of Rev., and so preserve an admirable consistency throughout the connexion; for it is evident to the Bible student, that if we spiritualize the resurrection, the adjoining circumstances must share the same fate. "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years." The angel is Jesus, for he has the keys of hell and death—that is a spiritual angel, a scenic personification, and has the spiritual key of the spiritual bottomless pit, and a great spiritual chain in his spiritual hand. And he spiritually laid hold on the spiritual dragon, that spiritual old serpent, which is the spiritual Devil and spiritual satan, and spiritually bound him for a thousand spiritual years. And spiritually cast him into the spiritual bottomless pit, and spiritually shut him up, and set a spiritual seal upon him, that he should spiritually deceive the spiritual nation no more: till the thousand spiritual years should be spiritually fulfilled, and after that he must be spiritually loosed, a spiritual little season. Then follows the spiritual account of the spiritual resurrection. Thus my friends, we see that that superstitious doctrine of a real Devil is conclusively disposed of—the name Devil and Satan &c. are merely figurative terms, used as a personification of evil. Thus, the intelligent with the spiritual principles of interpretation in attendance, can effectually metamorphose any stubborn passages of Scripture into the desirable shape. Satan is only an abstraction of evil, a figure of a figure.

Dr. Green. Very ingenious reasoning truly, but I am afraid you are not quite orthodox.

Rev. Mr. Evans. I only submit the passage to the principles of interpretation which we all agree in adopting.

Prof. Brown. my private opinion is, that it is admirable. I never did fancy Satan as a destroying lion, or a serpent; I think he is decidedly more agreeable in his spiritual form.

Elder White. Did not that old serpent, the Devil, literally tempt Eve?

Rev. Mr. Evans. Why no, my dear Sir; according to our system of interpretation, the serpent there brought to view is only an evil desire, that lay coiled up in Eve's heart, and which she was so foolish as to nourish, and then listened to its enticements. You must admit, that we are scarcely at all in advance of you on this point; we make Satan the figurative personification of evil, and you spiritualize "this same Jesus" which the angel said should "so come in like manner," as he was seen to go into heaven. Our mode of exegesis is the same.

Dr. Green. But what do you do with the temptation of Job and Christ?

Rev. Mr. Evans. Spiritualize them, of course. Nothing easier. In those instances, as in this 20th of Revelations, the beautiful system of *dramatizing* is presented, as is the case whenever Satan is spoken of throughout the Bible—it is merely a harmless way of using the allegory which very much abounds in the Scriptures, and the intelligent discovered in long ago, and hence rejoiced in it—they know that the Lord rarely ever means as he says—he usually speaks hyperbolically, and when we divest his spiritual saying of their figurative dress, they mean very little to be sure; (aside, and your mode of interpretation legitimately followed out, would lead you to say that there was no hell, and I am chucking that you are on the high road to that conclusion.)

Prof. Brown. It strikes me, that your idea is not very far removed from the views of "the great religious lights of Germany." It is like the learned Selmer's system of accommodation, which I have attentively studied.

Rev. Mr. Evans. You are correct; I study those authors attentively, as well as yourself. Selmer is truly great on *Accommodation*—he has made quite a science of it. He beautifully spiritualizes the Scripture account of the offering up of Isaac. And in the giving of the law on Sinai, he accounts on *natural principles* for the attending circumstances, so that there is no miracle about it; Moses he considers built a fire on the mount, and by chance there arose a thunder storm, and that good man had the tact to take advantage of it, to make a lasting impression on the people! Eichorn argues that the account of the creation and fall of man is merely a *political philosophical speculation* of some ingenious person, on the origin of the world and of evil; (aside, with whom I fully agree.)

Farmer C. Why not go a step further and spiritualize the world and ourselves: say we are a bundle of impressions, spiritually dwelling on a figurative earth!! "It is surely more desirable (as one has said) in many points of view, that the authority of the Scriptures should at once be cast off, and its claims to divine inspiration rejected: than thus to take up with a system which will make the word of God speak against their obvious meaning whatever any party may desire."

Bishop Black. "Thou was altogether born in sin, and dost thou teach us?"

Dr. Proudfit. (Aside to Bishop Black, do not notice him, he is a poor deluded Millerite, scarcely worthy of contempt!)

Elder White. I must confess I am perplexed. I hardly know what to believe and what not to believe.

Rev. Mr. Evans. You are in a very hopeful state, let me tell you. Always make it a rule, *never to make a personal application of Scripture* or suppose that any part of the prophecies applies to your own time. The moment you violate that rule, you become presumptuous and uncharitable on the principle that no prophecy of Scripture is of any private interpretation, and that it is more blessed to give than to receive. When any prediction sounds *personal*, or as if it referred to this time, proceed immediately to give it to the Jews, of whom we make scape goats to bear away all the prophecies which belong to us, which we cannot readily do away by *spiritualizing*. Thus, my dear Sir, you will be a *practical Christian philosopher*. Your preaching being divested of all those superstitious representations of the Judgment, Resurrection, Coming of the

Son of Man, &c., which address only the passions and excite the fears, you will most effectually "press upon the conscience the great moral sanctions of religion."

Prof. Brown. In the main you are correct. Prof. Bush has a singular sentiment in his seventh objection. And he further says, "that in consequence of the style of preaching of the Adventists, that under the influence of panic terrors, calm reflection is precluded, and the mind cannot soundly judge of the true nature of its emotion, or discriminate between the impulse of a wild enthusiasm and a pious zeal." It is no wonder then, according to that great man, that in this feverish excitement, reason often loses its balance, and Lunatic Asylums share with Churches in the reception of those who have embraced the Advent doctrine.

Rev. Mr. Evans. Just my sentiments. That's why I entirely do away with the Judgment, Resurrection, Coming of Christ, &c., and all things calculated to make people crazy, and put the State Governments to unnecessary expense in fitting up asylums for their accommodation. My sound judgment teaches me that it is not judicious to preach such alarming doctrines; hence, I spiritualize them away, and preach peace and safety instead. And I am most happy that the Unitarian brother, from whose invaluable discourse, suggested by the Miller doctrine, I have already quoted, has the same enlightened sentiments—with the addition that he thinks that the Millennium is yet far distant, and consequently that the world is yet in its infancy.—That divine says that the Millennium is not very near, that period which is to be marked by universal and thorough religious knowledge, might be inferred from the spread and power of this "panic," (same that the Prof. refers to;) and he goes on to discourse in a candid and moralizing way. "That sensible men and women could be persuaded to abandon their plain duties, and common avocations, mis-spend their time and money in building tabernacles, so soon, according to their own theory, to be destroyed; in purchasing ascension robes, which the disembodied spirits cannot possibly want, and prove utterly false to the obligations of the present hour, in order to prepare for the judgment, is, of itself, sufficient evidence that we are still far, very far, from that condition of religious knowledge which prophecy leads us to expect. Such a delusion could not be extensively propagated, were there not gross ignorance of the Scriptures, and a slender degree of knowledge, upon other subjects, among the mass of people. To me, there is nothing in the Scriptures, nor the present state of things, to lead me to apprehend the approach of the end of the world, but every thing against it. There is not a single appointed sign of the coming of the Son of man fulfilled, which we are taught, is to precede the close of the great drama of the world's existence." And thus, my brethren, he emphatically joins us in asking, "Where is the promise of his coming?" We have, all of us, minds sufficiently acute and penetrating to discern the signs of the times, and we all with one consent proclaim these indicative of a long period of peace and safety in the "far future."

Farmer Cleveland. The objection to the style of preaching, might be brought with equal justice against the preaching of the Lord himself. He says "Wo unto you, ye blind guides. And the prophets said, wo unto them that call evil, good, and good, evil, and put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter. Wo unto them that are wise in their own eyes, and prudent in their own sight. Which justify the wicked for reward, and take away the righteousness of the righteous from him!! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossoms shall go up as dust.—Because they have cast away the law of the Lord of hosts, and despised the Word of the Holy One of Israel."

Rev. Mr. Evans. The Prophet is to be understood in "great latitude of signification," evidently a specimen of the scenic description before referred to, and so prevalent in the Scripture.

Farmer Cleveland. Does the style of preaching of those who are looking for the Lord present any motives that are not presented in the Scriptures?—We are commanded to declare the whole council of God. Are we at liberty to make what changes in it we will, and say, after it has been diluted by the interpretation of man's wisdom, that it is still the word of the Lord? To say that the preaching of the near coming of the Son of man fills Lunatic

Asylums, is to say that the Bible has that tendency, for the last words of the Savior to John were, "Behold I come quickly." Admitting it does make some crazy, which is worse, to have a few minds, predisposed to insanity, go to the Lunatic Asylum by the preaching of truth, or have all in the broad road press on to perdition, in unobstructed course, by the withholding of the words of the Lord adapted to the times? What right have we to use expediency in the case? It is the infidel's argument to urge against all religion, that it makes people crazy—and how can one, who has faith in God's word, use it against the promulgation of any part of his truth?

Dr. Proudfit. (Evidently displeased.) With your leave, farmer Cleveland, we will give the summation or amount of Prof. Bush's objections. It is, that the Advent theory regards, as certain and indisputable, the meaning of a multitude of prophetic texts, which reflecting minds consider as at least doubtful, and consequently cannot but condemn, as presumptuous, the terms of unqualified assurance, with which they are all proclaimed by Advent preachers. That is what I call an argument something conclusive. The Prof. has just expressed our united sentiments; has he not, brethren?

All. We cheerfully subscribe to all he has avouched.

Dr. Proudfit. So, farmer Cleveland, you need give yourself no further trouble; the end wont come! we say so, and besides, we can show by spiritualizing that it has God's negative.

Farmer Cleveland. I shall continue to lift up my head and rejoice, for I know that the coming of the Son of man is at the doors. I take the Bible as a perfect rule of faith and practice, and I use just the same common sense in understanding it, that I use in reading any other book. To talk about the principles of interpretation, is consummate folly. If such principles had been necessary, God would have marked them down, or have given a new Revelation in explanation of the old Revelation which, according to your reasoning, is no revelation at all.

Elder White. My opposition to your sentiments is mainly concentrated on one point, viz., in the appointing a time for the Son of Man to be revealed.

Dr. Green. Yes, yes; that is the point. As to the spiritualizing, far be it from me to use that system, if it really is not the best way to get along.—Come, Farmer Cleveland, you give up that foolish and absurd stress upon the time, and I will agree not to spiritualize away the coming of the Son of man. So we will meet half-way.

Prof. Brown. A very generous and liberal proposition, and one which I will approve of by adopting, and of course, farmer Cleveland, in view of the great good that will result from giving up the time, will not still consider it important to retain.

Bishop Black. Ah, farmer, give up the time, as these gentlemen recommend, and return to reason and duty.

Father O'Connor. If you believe your Bible, you must give up the time, for it says no man knoweth the day or the hour; and how can an illiterate farmer be supposed to know any thing about the time.

Rev. Mr. Evans. I must say that from the first I have ever considered definiteness, as to time, in the Advent cause, highly objectionable, and greatly to be deprecated. It is pre-eminently calculated to make infidels.

Farmer C. I cannot do evil that good may come. Every reformation or enterprise has a point particularly objectionable to those who oppose it. All Scripture is given by inspiration of God, and is profitable. Of what profit are they in prophecy, if we are not to know any thing about the time when the events are to take place?

Dr. Green. What use? That may not be for you to know. I think it highly probable, however, that they may be for the use of the saints in glory.

Farmer C. Then you suppose that we have no "sure word of prophecy, to which we do well to take heed, as to a light shining in a dark place;"—for the dark place certainly is not after the saints get to glory. The apostle says, take heed to it till the day dawn, and the day star arise in you hearts—while we are in this dark place, before the prophecy is fulfilled—until the resurrection morning.

Prof. Brown. Fanciful, fanciful; too fanciful entirely. We have no business with the time, it is the height of presumption to mention the time.

Farmer C. Yet the prophets ages ago "inquired and searched diligently:" searching what, or what manner of time, the spirit of Christ which was in

them, did signify, when it testified before hand, the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister these things, which the angels desire to look into." 1 Pet. i.—The sufferings of Christ are not yet accomplished, for his children are suffering, some in bonds and afflictions; and he has said, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. The glory will follow when the Son of man shall come in the glory of his Father, with all the holy angels: then shall he sit upon the throne of his glory. Where have we any record of the angels desiring to look into the prophecies of salvation, in regard to what time, or what manner of time manifested in Daniel; and we are not authorized by the Word of God to condemn this diligent searching, for the spirit of Christ then in the prophets did signify a time, and that time is given; and all who have that spirit of Christ cannot avoid laying great stress upon the time. It is certainly more reasonable for us to search diligently for this time, than it was for the prophets, for we are nearer the time when the "glory" is to follow; and not unto themselves, but unto us did they minister.

Dr. Proudfit. Are you so weak and foolish as to suppose that any thing definite can be known from the chronology we have?

Farmer C. I am: and I beg you will remember for what purpose God hath chosen the weak and foolish; I do place implicit confidence in God's word, dates, prophetic numbers and all. I do not believe that my Heavenly Father would state so expressly when the end of the indignation would be. Jesus and Gabriel both teach Daniel about the time, and then leave the keeping of Chronology with Satan, so that at the time of the end the wise could not understand, and his promise not be fulfilled. All the prophetic numbers centre in this period—and about this time—and if we do not make havoc of the word of God by spiritualizing, we shall see this clearly. The image represented in Daniel is clearly at the point and in the state described, when it is to be smitten and become chaff. The 2300 days (a day for a year, as all Protestant commentators have ever admitted, until lately some of them deny it, in order to disprove the Advent near,) must terminate very soon—one saint asks another (in the hearing of Daniel, to reveal time to him.) How long is the vision? The other saint and angel said unto Daniel, Dan. viii. 14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This was the vision that commenced with the Medo-Persian Empire. Daniel saw the vision and its duration had been given, yet he says he "sought for the meaning." Peter expresses it, searching diligently, what or what manner of time; Daniel says further, "Then behold there stood before me, as the appearance of a man; and I heard a man's voice between the banks Ulai, which called and said, Gabriel, make this man to understand the vision. (Inquiry respecting the time was not scoffed at by his heavenly interpreter.) So he came near where I stood; and when he came, I was afraid and fell upon my face: but he said unto me, Understand, O son of man, for for at the time of the end shall be the vision. Behold I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." Then he described the three remaining of the kingdoms of the image, given in Chap. ii. viz. the Medo-Persian, Grecian, and Roman, and ends that interview by saying to Daniel, the vision of the evening and morning was told is true; for it shall be for many days," i. e. 2300 days of years. But Daniel did not understand it, and having learned from the writings of Jeremiah, that God would accomplish seventy years in the desolations of Jerusalem (it seems the time was given to be known in that case) he humbled himself by prayer and fasting, and prayed unto God respecting the Sanctuary, and which Daniel says, while I was speaking in prayer even the man Gabriel, whom I had seen in the vision at the beginning, touched me about the time of the evening oblation. What vision? Evidently the one last mentioned, and which Daniel did not understand. And he informed me, and talked with me, and said, Oh Daniel, I am now come forth to give thee skill and understanding; thou art greatly beloved, understand the matter, and consider the vision. 24th ver. of chap. 9. Seventy weeks are determined, cut off, as the best Hebrew scholars render it. These, then, must be determined or cut off from something. Seventy weeks or 490 days of years is time, hence must be cut off from some

time, before given in the vision—the 2300 days.—He is informed that the Messiah will come in 70 weeks of years, and the starting point is given from the going forth of the commandment to restore and build Jerusalem, which all agree was 457 B. C. Ezra seventh. That the 2300 and 490 have the same starting point, is evident, else Gabriel very inefficiently executed his mission, leaving some part of it unexplained. 2300—490=1810, the number of years which are now nearly fulfilled since the Savior offered himself as a sacrifice for sin; to this add the years of his life, 33, and we have the year 1843, about which time, reckoning in the Jewish manner, we believe the sanctuary will be cleansed—the end will be—for in the words of Gabriel, at the time appointed, the end shall be."

Dr. Proudfit. And you have faith to believe that there is no mistake, and that you can trust to dates.

Dr. Green. I do not believe in man's appointing a time for God to accomplish his designs.

Farmer C. I should be a skeptic, if I could not believe all that the Lord hath spoken—and in prophecy, the time when events are to take place is very important.

Bishop Black. "The head and front of your exposition" is believing in the time.

Farmer C. I do not believe in man's setting the time; but there is a woe against me if I despise the word of the Holy one of Israel. The prophetic numbers are God's dates, and he has not given them to me to trample them with the feet, or laugh them to scorn. The time is the point you reject—look ye well to it—it may be the very point God requires you to receive. The Jews were held guilty for not understanding when the Messiah appeared, and what fearful destruction came upon them because they knew not the time of their visitation. They had not faith enough in the prophetic period to know that this was the time when the Messiah was to appear. They had the same vision to calculate from that we have. The 2300 days, for that brings to view the two Advents, and some waited for the consolation of Israel. The spirit of Christ which was in them signified of the time, in connection with the plain word of prophecy. You disbelievers find yourselves obliged to spiritualize the sacred word of God, to avoid the natural conclusion. Where it is prophesied that there shall appear the sign of the Son of Man in Heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other. This, forsooth, is spiritualizing, that you may batter away the keystone of the arch of the Advent cause.

Dr. Green. And very justly spiritualized. Many prophecies are to be fulfilled in a spiritual sense.

Farmer C. I challenge you to bring me one instance in the Bible where a prophecy respecting his first Advent of the Savior has been fulfilled spiritually, and if you cannot bring one, how dare you say that predictions relating to his second Advent will be fulfilled spiritually.

It was prophesied first, that Jesus should be born of a virgin, and this was literally fulfilled. In prophecy it was written, "When Israel was a child, then I loved him, and called my son out of Egypt. This was literally fulfilled. It was prophesied that he should be called a Nazarene, and that this might be literally fulfilled, he dwelt in a city called Nazareth. And thus, with all the events of his life.—The prophecy of his riding into Jerusalem, was literally fulfilled in all its circumstances. The buying of the Potter's field for thirty pieces of silver, was a literal fulfilment of prophecy. They parted his garments, casting lots that it might be fulfilled which was spoken by the prophets. And as Jesus opened the understanding of the disciples going to Emmaus, that they might understand the Scriptures, he said these are the words which I spake unto you while I was yet with you—that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Thus it behoved Christ to suffer, and to rise from the dead the third day. Now, if any part of these prophecies which related to the sufferings of Christ, had become fulfilled spiritually, it would have been no fulfillment at all; so it will be in the glory that is to follow every minute circumstance, will be literally fulfilled. Then away with this spiritualizing; it is unworthy of him who bears the name of Jesus—none but infidels and scoffers should spiritualize by way of accommodation.

Bishop Black. When people attempt to preach without authority, they usually get into the dark.—Such absurd reasoning carries its condemnation with it—but the hour is late, my parochial duties require my attention.

Dr. Proudfit. Gentlemen, we have been highly benefited, and I propose that we meet again to converse on these matters.

All. It will afford us much pleasure.

Dr. Green. I shall be most happy to have you meet at my house to-morrow evening, if agreeable. Farmer Cleaveland, we will try to set you right if you will come. Perhaps we may again refer to the writings of Prof. Stuart and other great champions against the Advent.

(Exeunt omnes.)

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 8, 1844.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th. was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2.00 days, of Dan. 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th. was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3.—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

The Doctrine of the Millennium.

The glorious prospects of the Millennial glory in store for the church, has ever been the hope of Christians. When the promises which predict that day are fulfilled, we learn:

1. That the kingdom of this earth will be the Lord's. Obadiah 21.

2. All the kingdoms of this world will be destroyed. Dan. ii. 44, "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Rev. xi. 15, "And the seventh angel sounded: and there were great voices in Heaven, saying, the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

3. The saints of the Most High will possess the kingdom. Dan. vii. 14, 18, 27, "And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him: and his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

4. The inhabitants of the earth will then all be holy. Isa. lx. 21. "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Jer. xxxi. 33, 34, "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

5. This state of holiness and happiness will extend over the whole earth. Hab. ii. 14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

6. There will then be no pain, sickness, sorrow or death. Rev. xxi. 4, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

That such a day is about being ushered in, all Christians admit. The only difference of opinion is whether it is to be a mortal or an immortal state; in other words, whether it is to be before or after the resurrection. That it will be after the resurrection is evident from the following considerations:—

1. As will be seen by the quotation above, there will be no death there.

2. It cannot be so long as the little horn of Daniel 7th wars and prevails against the saints, which will be till the Lord shall come. Dan. vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed against them.—'Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.'"

3. It cannot be while the wicked one spoken of by Paul shall continue, which will be till the Savior is revealed. 2 Thess. ii. 8, "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

4. It cannot be while the tares and wheat grow together, which they will do to the end of the age. Matt. xiii. 30, 33, 39–43, "Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall

cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

5. Such a period before the resurrection is not alluded to by Christ, or the apostles.

6. During probation all the righteous shall suffer tribulation which then will be ended. 2 Tim. iii. 12, "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."

7. There can be no period in time when the road to heaven will be broad enough for all to walk therein. Luke xiii. 23, 24, "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able."

8. There will be no tribulation then; but in this world our Savior assures us that tribulation will continue. John xvi. 33, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." And Paul says, Acts xiv. 22, "We must through much tribulation, enter the kingdom of God."

9. John, speaking of the redeemed, says, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." None are spoken of who came out of a period where there was no tribulation.

10. It is to be in the New Earth. 2 Pet. iii. 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwell eth righteousness." Rev. xxi. 1–3, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Isa. lxxv. 17–19, "For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.—But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

11. The dead saints will be raised and participate in the glory of that day. Ezek. xxxvii. 12, "Therefore prophesy and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel." Isa. xxv. 8, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." xxvi. 19, "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

12. Christ will judge the world at the commencement of this Kingdom. 2 Tim. iv. 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

THE TABERNACLE. It is being published in the papers that this building has been converted into a carpet warehouse; but it is sufficient to say that meetings are regularly held there three times on the Sabbath, and each evening during the week.

Editorial Correspondence.

Dear Bro. Bliss:—I had no time before leaving home, to give an account of my visits to several places in that vicinity, for the comfort and encouragement of the brethren in the way of the Lord. I am now pleasantly situated in the east room of the Hampton farmer, where he wrote his lectures on the Second Coming of Christ. And having a moment's leisure, I will give you some account of things at home and abroad.

Before my departure on the 21st ult. I visited Haverhill, Mass. I preached three times in the new house, just put up by the Adventists of that town. They have, till recently, met in the Christian church under the care of Eld. H. Plummer.—But circumstances have recently occurred, which led Eld. H. to close his labors with them. A portion of the church also being desirous to sustain the Advent meeting without strife, sent a letter to the church, resigning their membership. These, with others, from different churches in the town and vicinity, have united together as a church of Christ, and worship at the new house which they have erected, having Elder Plummer, "to their minister." They are a most happy, united and devoted flock.

Some hard things have been said about them, which they regard as slanderous: but they are willing to bear it in silence, knowing the innocence and justness of their course. It may be stated in this place, as a matter of justice, that instead of being a disorganizing band of comeouters, that they have a regular church after the primitive usage, and attend to the ordinances of the House of God regularly.—And they have among them many of the pious and useful members of the community, who are much respected in that place. The attempt to throw infamy upon them will fall back upon the accusers.

On the eve of the 22d, I gave a lecture to the Advent band in New-Bedford. We had a good gathering of the tried and faithful ones. They have struggled hard, and have had but little help, yet they have held fast the faith, and done what they could. They meet in a convenient Hall, 19 Cheapside. Bro. Brown's labors were valuable to them, and they have a desire for him to return as soon as his health will permit.

Wednesday eve, the 23d, I met the faithful band at the "House of Prayer," at Albany, N. Y. The main body of the brethren are united, and as devoted as ever. But they have had some trials of late, by a "wolf" who came to them in "sheep's clothing." The Lord, however, has delivered them, and I trust they will be more guarded hereafter, and avoid this class of evils. Some men having nothing to lose, profess almost anything in these days, to raise a party to sustain them in their mischievous designs. Men that profess to be reformers, ought to have some semblance of moral character.

I arrived here this evening. Bro. Miller and his family are well. They are looking with deep interest for the coming of the Lord. Although disappointed, as the rest of us are, they do not think of "burning their bibles," or "turning infidels." But hold on to the faithful word, and are waiting patiently while the "vision tarries." Bro. Miller will probably meet with us at our Anniversary meetings in New-York, Philadelphia, and Boston.

The friends in this region are strong in the faith, and active in their efforts to promote the cause as ever. They think to have a large gathering the last of June, if time continue, somewhere in this vicinity, in a camp-meeting.

I go to Meredith, N. H. on Monday next.

J. V. HIMES.

LOW-HAMPTON, N. Y. April 25, 1844.

It is not possible for Christian piety to exist without the brilliant light of truth and the burning zeal of charity.—*Fletcher.*

"I'M A TRAVELLER."

BY N. BILLINGS.

Andante. *Dolce.*

1. I'm a lonely trav'ler here, Weary, opprest; But my journey's end is near— Soon I shall rest. Dark and dreary is the way, Toiling I've come;

2. I'm a weary trav'ler here,
I must go on,
For my journey's end is near—
I must be gone.
Brighter joys than earth can give,
Win me away;
Pleasures that forever live—
I cannot stay.

3. I'm a trav'ler to a land
Where all is fair;
Where is seen no broken band—
All, all are there.
Where no tear shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad.

4. I'm a trav'ler, and I go
Where all is fair;
Farewell all I've loved below—
I must be there.
Worldly honors, hopes and pain,
All I resign;
Welcome sorrow, grief and pain,
If heaven be mine.

5. I'm a trav'ler—call me not—
Upward's my way;
Yonder is my rest and lot,
I cannot stay.
Farewell earthly pleasures all,
Pilgrim I'll roam;
Hail me not—in vain you call—
Yonder's my home.

Ask me not with you to stay— Yonder's my home.

Answer to an Important Question.

Has God revealed the time of the final judgment?

I answer, he has. That he has appointed a day in which he will judge the world in righteousness, will not be contradicted by any honest believer in the Bible, and I need not spend time to prove what all concede.

Acts xvii. 31, "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." And this text proves that the judgment follows the resurrection of those who are to be judged; for the resurrection of the Savior is the assurance to us, that he will raise and judge, and execute judgment upon all men. John v. 26—29, "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." And this judgment day must begin at the coming of Jesus Christ in the clouds of heaven, Matt. xvi. 27, "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." And the resurrection of those who are rewarded, must be at the coming of Christ. 1 Cor. xv. 20—23, "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." 1 Thess. iv. 14—16, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." By these texts we have proved, in the most plain and positive declaration of holy writ, that the judgment day, the coming of Christ, and resurrection of the saints, are at one and the same time; and now if I can prove that God has revealed the time, when either or all of these things will be accomplished, then we shall have our question answered at the head of our article, to the satisfaction of Biblical students.

THE TIME.

1st. The wise man says, Eccles. iii. 17, "I said in my heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work;" now read Eccles. viii. 5, 6, "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose

there is time and judgment." In these quotations we are positively assured of two things; one is, God has appointed a time for every purpose, and especially when he shall judge the righteous and wicked. The other is, the wise man's heart discerneth both the time and judgment. If the wise man's heart doth discern it, then it must be in the Scriptures, for Paul says, 2 Tim. iii. 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Who then can be so bold and impudent as to say, that time is not revealed?

We pass to the New Testament, and will give another strong testimony to this point. 1 Peter i. 9—13, "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." In this passage Peter has plainly declared, the prophets have searched diligently and have enquired into the time, and the manner of time, not only when Christ should suffer, but the glory that should follow when Christ should appear, verse 7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ;" also, Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." But few will dispute the 70 weeks, Daniel ix. 24—27, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and

in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," carry us to the sufferings of Christ. I may truly say, no one but Jews, and skeptics, who are worse than the Jews, ever did, or will deny this prophecy being fulfilled at Christ's death and sufferings; and if Peter was correct in this declaration, we can show by incontestable evidence that he was correct in the latter; for the same vision of Daniel from which the 70 weeks are cut off, carry us down the stream of time to the end of the indignation, when the desolator will be destroyed, see Daniel viii. 19, "And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be;" and as Peter tells us that the angels desire to look into, as well as the prophets, we see proof in Daniel viii. 13, 14, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." In this passage we are made acquainted with the fact, that an angel desired to know the time of the end, when he enquired, "How long shall be the vision," &c. And we see the answer given to the prophet Daniel, "Unto two thousand three hundred days." Who can, consistently with these facts, deny that Peter had good ground to say, 1 Pet. i. 12, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into." And when we read, Daniel viii. 16, "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision," we are more confirmed in the declaration of Peter, "that not unto themselves but unto us did they minister," &c. Again, in Daniel xii. 6, 7, "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." We find another proof of the correctness of the apostle Peter's remark: here an angel asks the question, "How long to the end of the wonders?" Meaning to the resurrection, and glorified state of the righteous, Daniel xii. 2, 3, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." And again Daniel hears the answer and the

time specified, under one of the most solemn oaths ever taken by mortal or immortal beings, "that it should be for a time, times, and a half." Here is time revealed in the very same words Peter uses, "searching what time," and the manner of time, is explained in Rev. xii. 6 and 14: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent," having been fulfilled in three instances. First, in the church in the wilderness 1260 years. The two witnesses clothed in sackcloth the same time, Rev. xi. 3, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth," and also the supremacy of the Papal power, Rev. xiii. 5, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." All of these prophecies were fulfilled between the year A. D. 538 and 1793 or 9, as can be abundantly proved by the Bible, and history of the times, which proves Daniel a true prophet, and Peter a firm believer.

If these things are so, is it not becoming in us to search the Scriptures, as commanded by the blessed Savior, John v. 39, "Search the scriptures; for in them ye think ye have eternal life: And they are they which testify of me." And if the question we have presented at the head of our article, is answered in the affirmative, I ask where in the book of God can you find an answer, if it is not in the visions which have been presented from Daniel and John, by the Advent writers of the present day? And many of our opponents will acknowledge that if the times specified in the visions of Daniel and John, do not carry us down the stream of time to the judgment of the great day, then we must understand time in a figurative sense, and the calculation we have made must be correct, or nearly so. If so, then every good citizen may satisfy himself whether we are correct or not: for on this pivot the whole matter turns. Has God revealed the time of the Judgment? I therefore recommend to every man, to satisfy himself whether Peter has told us the truth, and the wise man has spoken plainly, and whether these visions which God gave, and sent and signified to his servants Daniel and John, by his angel, are the revelation of the things which have been, are now, and which must shortly come to pass. And then let all act consistent to the faith of the gospel, and wait the event.

WM. MILLER.

WASHINGTON, Feb. 22, 1844.

From the London Non-Conformist. Italy.

The insurrection in this unhappy country is assuming a really formidable aspect. An extensive conspiracy has for some time past existed, and seems to have been generally known. The London Times supplies the following important information on the subject.

Within the Italian States the liveliest apprehensions are entertained by the minor governments;—and in the foreign countries to which the political refugees have been driven by former revolutions, as well as in those more contiguous positions, such as Malta and Corsica, to which they have access, the greatest activity has for some time past prevailed amongst the disaffected. A central committee of the secret political society, known under the name of the *Giovane Italia*, has long been established in London; and an Italian school, frequented by adults as well as by children, has existed for some years, under the direct management of several of the most ardent leaders of the democratic party in Greville-st.

Measures have been taken by the members of this society, acting in conjunction with their exiled countrymen in Paris, to kindle a fresh and extensive insurrection in the Italian States. We learn from Corsica, that one of their agents, whose name is in our possession, has even collected or engaged a considerable body of men, who are to be conveyed to the Italian coast at the first signal. Several of the revolutionary leaders are already near the scene of action, in the neighboring islands both of the Adriatic and Mediterranean. In the interior of Italy the liberal party and the agents of the secret societies are on the alert. Their plan is said to be to kindle simultaneous local insurrections in Bologna,

Perugia, Ancona, and in Naples, whence each revolutionary detachment is to march upon Rome, where a democratic government would be forthwith proclaimed. The troops, both in Rome and Naples have been tampered with, and the Swiss corps, whose bravery and fidelity can alone be relied on, have been marked out to the special hatred of the people. The Cardinal Legate who held the government of Bologna, has returned to Rome with the most alarming account from that district. A slight disturbance has already taken place in Calabria.—In Sicily, several of the revolutionary leaders are known to be concealed and ready for action; and the cabinet of Vienna has for some weeks anticipated the demand for assistance, which has at length been addressed to it by the terrified princes of southern Italy.

The fact that such a scheme should be made public, and that it should not have been known for some time past to the cabinets most interested in the result, with a variety of names and details which we abstain from giving, will perhaps interfere with the execution of the conspiracy, but we have before us certain evidence of its existence.

The statement of the *Times* that the insurrection has been brought about by intrigues in London, is denied by the *Chronicle*. The latter journal says, with much force: "The present disturbed state of the Roman and Neapolitan states proceeds from no clubs, no great republican or revolutionary system, but from local discontent, occasioned by the wretched administration of those countries." The *Times* recommends Austrian intervention, and, if need be, occupation. The *Chronicle*, the intervention of England, France and Austria, unitedly. The correspondent of the former says, that the papal government must be secularized. "It is the view taken of it by all the statesmen of Europe. The government of catholic Austria, for example, has been long and deeply impressed with that conviction, and has made several attempts to induce the Holy See to listen to the complaints of, and conciliate its people—the most wretched, perhaps, in Europe—but in vain; and revolts and insurrections will occur over and over again in Italy. One immediate effect of any decided success on the part of the malcontents, would be the march of the Austrians to the relief of the government most menaced; and then, as I stated in a late letter, the war party would call for a new expedition to Ancona, more probably Civita Vecchia, which the present ministry could not resist, and must either acquiesce in or retire."

The accounts of what has already taken place in Italy are exceedingly vague and unsatisfactory.—And no wonder, since almost every avenue for the escape of intelligence is carefully guarded by the petty despots of the peninsula.

At Naples, several persons of station and family have been arrested on a charge of sedition. A movement has also taken place at Cosenza, in Calabria. The people attacked the residence of the prefect and the soldiers' barracks. In making the attack, their cry was, "Down with the government!" Three poor men were killed on the side of the people, and a great number wounded. Of the troops, upwards of thirty were killed, among whom were Captain Galluppi and an under officer, besides a great many wounded. The government has taken active measures to put down these disturbances, and great bodies of troops are now marching to Calabria.

TENDING TO UNIVERSALISM.

We have before this called the attention of our readers to the facts referred to in the following paragraph from the "Connecticut Universalist."

PROFESSORS STUART AND BUSH.

It is well known to most if not all of our readers, that the gentlemen whose names we have placed at the head of this short article, stand deservedly high in the respective Theological Institutions to which they are attached, as profound scholars, and Biblical critics—the former in Andover, Mass., the latter in New York City. Both of these gentlemen have recently given to the world their views in regard to the meaning of those portions of the scriptures on which the Miller theory of the end of the world is built. The "New York Evangelist," which by the way may be regarded as the organ of orthodoxy in the United States, in

speaking of the views of Professors Stuart and Bush, says, "The tendency of these views is to destroy the scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. The style of interpretation, we assert, tends fearfully to Universalism. This tendency we are prepared to prove."

Here we have the facts in a small compass.—Millerism prevails; it has made some havoc in the Orthodox churches; by necessity therefore Profs. Stuart and Bush have come out against it. But how do they combat it? Answer, with Universalist weapons. They are obliged to adopt the same interpretations of scripture which the Universalists in times past have adopted. There is no other way to combat this popular superstition. The "New York Evangelist," the leading Orthodox journal in the United States, is alarmed; and declares to all the world, that "the style of interpretation tends fearfully to Universalism." This reminds us of what we read in the prophecy of Isaiah, "The sinners in Zion are afraid, fearfulness hath surprised the hypocrites." We do not say that Isaiah had reference to any people in these times; but merely that the language of the New York Evangelist brought up the passage in Isaiah to our mind.—*Trumpet*.

Letter from England.

Dear Bro. Himes:—I am sure it will give you pleasure to hear that our dear Bro. Winter has visited Bristol, and has been wonderfully successful in giving the Midnight Cry.—Hundreds will rejoice that the Lord has sent him to this city. Mr. F. Gunner has been with him, and they have lectured to a number of very large audiences: and so great was the anxiety that some hundreds of persons could not gain admittance. They have, so far, delivered fourteen lectures, and we hope they will be allowed by the Lord to speak many times yet, to the inhabitants of Bristol, if time continues. The Lord does wonderfully support and bless our dear bro. Winter amidst great opposition; the Lord is indeed with him. He and bro. Gunner intend to lecture in all the places around Bristol. They have commenced a course of lectures at Weston Super Mine, and I have no doubt but great good will there be done. They are most devoted to this, their work; and all who are privileged to meet with, see clearly the Lord is with them.

I sincerely believe this is the Lord's work; and if so, it will, and it does prosper. I trust the Lord will keep us faithful, so that when he comes we may meet him with joy. This precious truth makes us all feel to love those who are looking for our Lord's appearing.

Bro. Winter has lately published some Tracts, and a weekly paper called the "Second Advent Harbinger," and established a regular Depot for publications at Bristol. He would be glad if you would send him any papers or information concerning the glorious work.

They have been the means of making many trim their lamps to meet the Bridegroom. The Lord alone is to be praised for this, and they are anxious that the honor should be given to the Lord. My brother, Henry Tanner, and sister Elizabeth Tanner, unite with me in kindest love to the lovers of the Savior's soon appearing, and beg to subscribe myself, yours very respectfully,
ELLEN TANNER.

No. 2 Paul-st., Kingsdown, BRISTOL, March 25, 1844.

Please to tell all the friends that wish to write, to direct to Mr. Winter, or Mr. Gunner, at Mr. Tanner's, No. 2, Paul-st., Kingsdown, BRISTOL.

Bristol contains 140,000 inhabitants.

THE ADVENT HERALD.

BOSTON, MAY 8, 1844.

Editorial Correspondence.

Dear Bro. Bliss:—Our meeting at Low-Hampton was closed on Sabbath last. The notice was short yet we had a goodly number from the neighboring towns. The brethren in that place are strong in the faith, and well united, and engaged in the cause. Father Miller and all his family are full in the faith, looking for the blessed hope. Although the exact time has passed, they do not give up the Bible, nor the hope of Christ's appearing, as the next event,—and that it may now be looked for as especially nigh, and may come at any moment. The active members of the church in that place, with the pastor, Eld. Jones, are decided Adventists, and are doing all they can to sustain the cause.

Reports of the state of the cause were given by the brethren from different towns in the vicinity.—Fort Ann, Benson, Orwell, Castleton, and others were heard from, and in every case, the most encouraging account was given of the faith, hope and interest of the Advent believers in those places.

The brethren propose to have large camp-meeting about the last of June, if time is delayed, somewhere in the vicinity of Adison, or Orwell, Vt. I trust it may be attended with great good to the cause of God.

I gave a lecture in Benson, to a good audience, on Sabbath evening. The church in that place, with their pastor, Bro. W. Williamson, are united and strong in the Advent faith.

I find but little scoffing, or opposition compared to what we had to encounter a year ago. Some few ministers have preached against it, but in every case, they have given great dissatisfaction to their friends. And we are indebted to them for stirring up an interest in the community to read our publications; the result of which is, that more or less are brought into the faith at this late period.

I lecture in this town to-night. We have a few choice spirits here, who stand fast in the faith, and are actively promoting the cause.

I leave in the morning for Meredith. Yours,
J. V. HIMES.

CASTLETON, Vt. April 29, 1844.

Editorial Correspondence.

Dear Bro. Bliss:—I arrived at this place this morning. We commenced our meeting this afternoon. A goodly number of brethren and sisters were present, and we had a refreshing time. We have a prospect of a good meeting. I find no faltering among the faithful. They are looking for the blessed hope with increased interest.

I observe the last "*Christian Herald*" continues No. 5, of a "series of articles," by Elder Shaw, on the rise, progress, and character of the Advent cause. He begins to show the real state of his mind towards the Advent cause. Policy would not permit him to develop it before. I have no time to enter into an examination of his "articles," now, and as I am looking for my king, who will judge with a righteous judgment soon, I hope to have no occasion to make any defence. I shall leave the matter for the present, in the hands of the "Judge of all the earth, who will do right." I find, however, that the cause of truth at this time, demands that I should say to my *Christian brethren*, and all concerned, that the "articles" above referred to, are replete with deceptive representations of me, as to my sentiments, actions, and motives. And that the facts he has stated are distorted, and present any thing but the truth to the candid reader. Many of the statements are unaccountable. Hundreds of wit-

nesses can testify to their incorrectness, relating to Mr. Miller's labors and influence in New-England. But I will not say more at this time, nor shall I hereafter encumber our paper with a controversy of this nature. If circumstances should seem to demand it, I shall make such a thorough exposure of "that series of articles," as will place this whole question in its true light. I ask, therefore, that the brethren with whom I have been associated, will not condemn me finally, without a hearing. I only wish that justice may be done for the sake of the cause of God. If I am a wicked and designing man, as he would represent, I do not wish the cause of God to suffer on account of it. I shall show my innocence, or I will confess my guilt.

While on this point, I might as well add, that the articles in the same paper, signed "R." in many respects, are equally unjust. For several months past, his articles relating to myself and society, and the Advent cause generally, have contained much gossip, and have not given a correct view of things which he has attempted to describe to the public. I have taken no notice of them on this account. There are two sides to these questions. It would take too much of my time to correct them if I should attempt it. I cannot leave my work for such an object. Those who know me will not be effected by them. With others I must suffer for a while.

The secret of all this bustle and noise about myself and the course I am pursuing, is simply this. *I have not deemed it my duty to abandon the Advent cause, and go back and devote my energies exclusively to build up the Christian Connection, of which I have been, and still am a member.* I stand on the same ground, cherishing the same general views, and hold to the Bible as the rule of faith and duty, and to the institutions of the church and Ministry. I stand as much opposed to a disorganizing spirit and practice, as my accusers do. But this, it seems, is not sectarian enough for them. If they therefore see fit to make it necessary for me to show that they have left the Bible ground, and for this reason, withdraw, as I intimated a few weeks since, I shall not shrink from my duty. Yours, still fighting for the cross and crown.
J. V. HIMES.

MEREDITH, N. H. May 2, 1844.

The Advent Message.

This work is designed to advance the Advent cause among the women of our land. Something of this kind seemed to be needed. If it should be wanted in future we may continue it. We wish all who receive it would take an interest in its circulation. It will be seen that it is conducted by SISTER C. S. MINOR, of Philadelphia, Pa., who is favorably known by her writings in the "*Midnight Cry*," for the past year.

☞ We shall take no subscription. Single copies 10 cents. One dollar sent by mail or otherwise, will secure 12 numbers. Companies can unite in this way, and receive by mail. Or they can be obtained at 14 Devonshire-st., Boston, 9 Spruce-st., N. Y., 41, Arcade, Philadelphia.

THE SECOND ADVENT.—The day pointed to, on which it was believed the prophetic periods relative to the second advent of our Lord would expire, viz: the 21st of March, 1844, has passed; and yet this wicked world is standing, undestroyed. This, doubtless, causes the world at large great joy; and gives the opponents to the "Millerites," as they are termed, some room to lay on their censure plentifully, for what is called their presumption to knowing the secret things of God. Even many, who inclined to the belief of Mr. Miller, a year ago, will probably turn upon him with persecution. But let it be remembered, that the time of danger is not yet over, has not yet passed by. Besides the fact, that Mr. Miller alleges, that there is a difficulty in the calculation, growing out of a difference of from one to five years in

the Jewish computation of time, which still forbids us to say that his calculations have failed; the Bible forbids us to put far off Christ's coming the second time. We are all commanded to watch, with the warning annexed, that in such an hour as we think not, the Son of man cometh. Let Christians, then, not mock at the advent brethren, who have failed in their first calculations; but let us arrive at the only proper conclusion, viz: the day is now *nearer than ever!* Out of regard to the good that was done during the few past years, by preaching the advent near, we ought to be induced to say nothing against the propagators of the Miller views, nor those who privately hold them. Let every one be persuaded in his own mind, relative to this matter; and all live in a state of preparation for the end.—*Gos. Miss.*

TO CORRESPONDENTS.—Bro. O. Herwick will perceive by reading the book of Ezra, that the temple had been built and dedicated before the commission to Ezra was given him. Consequently his commission could not have been for the construction of the temple. The termination of the seventy weeks, about A. D. 33, proves that the balance of the 2300 days—1810 years, could not be extended to twelve years in the future.

We should be happy to publish the lines from Bro. L. C. C., but we do not believe the sentiments to be scriptural. The souls of the departed which John saw, were anxiously awaiting their crowns, which they will receive in the day of the Lord Jesus. To speak of them as receiving their crown and being crowned at death with the "chaplet of the cherubim," &c., seems to eclipse the glory of the resurrection. Truth lies between extremes.

CAMPMEETING.

If the Lord will, there will be a campmeeting held in N. Wilbraham, one mile north of the W. Rail Road, on the land of Charles T. Potter, to commence on Wednesday, May 22, and continue over the Sabbath. The cars will stop at a place called Sodom, 12 miles east of Springfield, and conveyance can be had from thence to the ground at 1-4 cts each, where all who may wish to attend will find good accommodations and board on the ground at reasonable terms. Brother S. Hawley, jr. and other able preachers of the gospel of the Everlasting Kingdom, are expected to be present. Brethren Miller and Storrs are requested to attend, if convenient. We hope there will be a general rallying of the friends of Christ, with their tents, to this least of tabernacles, and show to the world that while waiting for the vision we are not asleep, or become infidels, as was prophesied of us, but mean to labor for the salvation of souls until the Lord comes.
R. E. Ladd, E. M. Smith, O. Powell, H. Munger, W. Ordway.

ELIJAH MACOMBER having removed to New Bedford, wishes all communications directed to him at that place.

Anniversary Week in New York.

Providence permitting, there will be a general conference of believers in the speedy personal advent of our Lord and Savior Jesus Christ, at the church, corner of Christie and Delancy Streets, in the evenings, and at Franklin Hall, Chatham Square, through the day. Lectures each day at 2-12 and 7-12 P. M. Conference and Bible Class at 10 A. M., to commence on Monday, May 6, and continue through the week.

Bro. Miller, Galusha, and those of the Advent lecturers who can attend, are expected to be present.

N. B.—Meetings will be held in Philadelphia and Boston the two following weeks. Particular notice hereafter.

Letters received to May 4, 1844.

Charles Moore by pm \$1.50; A Parsns by pm \$1; Samuel Fellows by pm \$1; T J Reed by pm \$1; D T Carbon \$2; L C Gunn; G S Miles; B W Prescott \$1; pm S. Orrington, Ms; L Armstrong \$2; pm Union Mills N. Y.; J C Gillingham by pm \$3; P D Lawrence \$5; B F Brown by pm \$2; R Severance by pm \$1; pm Milwaukee W T; O Woodruff, postage 25cts; pm Little Falls N. Y.; E Macomber; S Joy jr. \$2; Jno F Chamberlain by pm \$1; A A Stevens; J V Himes; E Elms \$2; J Chillis \$1, all right; E Winchester; N Edgerton; pm St Clair, Ga; D W Read by pm \$1; pm Mansfield Ms; pm Lynn Ms; Wm Chapin by pm \$1; Sarah Risley; John Clay \$1; Charles Church by pm \$1; D Plumb; J W Beckwith; pm Andover, Mich; pm Rutland Vt; pm New Durham N H; H S Gurney by pm \$2; A H Brick; B Lerner; L Bird \$2; J V Himes; R Hutchinson; pm Nickolsville NY; Miss B Wooley by pm \$1; R W Vane; N G Howard; pm Mason N H \$1; A M Osgood; pm Machias Me; Capt L Fisher by pm \$1; W C Stone; E Williams and W Cutter \$1 each; N Hervey \$1; J V Himes; Chas. Greene pm Springfield Vt; T L Tallock; Juliet Moody \$1; A Warfield; J Litch. S A Chaplin \$1; I Stodden \$1.

Packages Sent.

D T Carbon Detroit Mich; J Litch Philadelphia, 41 Arcade; J V Himes 9 Spruce St NY; G S Miles 67 Green St, Albany NY; P D Lawrence Falmouth Ms; Elizabeth Lloyd 11 Parker's Terrace Nigger Road, Bonansday London; E C Galusha Rochester NY; N Hervey Providence R I.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES
VOL. VII. NO. 14

Boston, Wednesday, May 15, 1844.

WHOLE NO. 159.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass." post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

THE CHURCH WARNED.

CHURCH of Christ! awake, arise!
Let not slumber seal your eyes:
Let not joy, nor grief, nor fear,
Fill you heart or close your ear:
For the clouds begin to roll
Which shall spread from pole to pole.

Church of Christ! shake off your sleep,
Ere the fountains of the deep
Open on your careless path,
With an ocean-tide of wrath!
Vainly 'mid that tempest dark
Then you'll seek the Refuge-Ark.

Church of Christ! till that dread day,
All shall eat, and drink and play,
As tho' God ne'er cared nor knew
What an evil world could do.
Yet the Deluge came at last,
When their day of grace was past!

Church of Christ! like lightning's glance
Flashing over heaven's expanse,
Shall the Son of Man appear—
Watch and mark! the hour is near.
Blessed ye who then are taken—
Woe to those who are forsaken.

Letter from Bro. R. Hutchinson.

MY DEAR BRO. HIMES—Being on the States' side of the line and having a few spare moments I devote them to writing you. Since I saw you last, (which was in the Broadway Tabernacle New York) I have been incessantly employed in "preaching the kingdom of God" and in sending the "Voice" to the old world.

To mention a little of my more recent labors: after publishing the last number of the paper, I went, by request, to a place called St-Reme, about thirty miles from Montreal. I found two or three second advent believers who had been conducted into the faith through reading our publications. I delivered nine discourses, each two hours in length, to a deeply attentive congregation. Though one of the Protestant (?) Priests went from house to house employing his influence to keep the people from hearing, yet our place of meeting was about full. And the truth triumphed. At the close

of my lectures twenty persons arose and declared their faith in the doctrine, and their determination to sustain the truth in the neighborhood. There will be a faithful band of adventists in that place "till faith is sweetly lost in sight." An intelligent Scotchman who came to hear, and wrote down all he heard, went to his minister and addressed him in the following humiliating language. "Sir, you are but a child in the scriptures" etc etc. However, the ministers everywhere stand upon their dignity. And no wonder, for it is all they have to stand upon.

From St-Reme I came to Champlain N. Y. My arrival was well timed, for a sermon was preached (or rather read,) by the methodist minister against the advent faith, especially in relation to the kingdom of God on earth being still future. The sermon was elicited by one which he heard me deliver from the same pulpit about six months since. He took for his text our Lord's good confession, witnessed before Pontius Pilate, John 18. 36, "My kingdom is not of this world," etc.; that is, (said the preacher *begging the question*;) it is spiritual—it does not interfere with other kingdoms.—As if our Lord had said to Pilate, "your kingdom is a worldly kingdom, mine is spiritual, it does not interfere with yours." But when he came to apply the 2nd of Daniel to sustain the fable that the kingdom of God was established on earth in "the days of the Cesars," he made it out that the kingdom of God dashed all the other kingdoms to pieces!!! Had the dear man allowed St. Paul to explain his Lord's words he would not have involved himself in such a palpable contradiction—all would have been plain and harmonious. I give the charge in the sight of God, who quickeneth all things, and before Christ Jesus, who BEFORE PONTIUS WITNESSED A GOOD CONFESSION: that thou keep this commandment without spot, unrebukable, *until the appearing of our Lord Jesus Christ*; which in his times he shall shew, who is the blessed and only Potentate, the "King of kings and Lord of lords." 1 Tim. 6. 13—15.

Having as he thought proved that the "Millerites" are wrong about the kingdom of God, the minister, to crown the whole, read a *vile composition* which was designed to injure the influence of one who has been effectually and successfully giving the midnight cry through all these parts. What an exact fulfilment of that prophecy, "If that evil servant shall say in his heart (and out of the heart the mouth had just spoken) my Lord delayeth his coming, and shall begin to smite his fellow servants (who are saying the Lord cometh.)"

In the evening (in a discourse of three hours) I presented the view of the Second Advent believers and the unbroken harmony subsisting between that view and the passage which the minister had brought forward to sustain a contrary sentiment. I think that the superstructure which he had been six months in rearing was effectually demolished and laid in the dust.

The same minister, the Sabbath following, in commenting on Heb. xii. 22, declared that "every christian has got all this in his heart."

viz Mount Zion! The city of the living God!! the heavenly Jerusalem!!! No wonder he should say, the Sabbath before, "every man has got the kingdom of God in his heart, even the Pharisees had it." On a previous occasion, I am informed, he said "If Christ comes this year it will be murder." If so, it must have been "murder" at the flood. What ideas!!!

Many of the best members are leaving the nominal churches here, and are walking out on the broad platform of "this present truth." Though I have never felt it to be a part of my commission to cry, "Come out of her my people." The clear and faithful presentation of the *abstract truth* in my work, "ye shall know the truth, and the truth shall make you free."

I should like to see my numerous second advent friends again, in Boston, Lowell, New Bedford, Providence, New York, Brookline, and Philadelphia. However, if I am faithful I shall soon meet them on "the sea of glass" with all them who shall have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

Could not some efficient brother come to Canada East! The harvest is great, but the laborers are few. I wish you would come with the "great tent" and place it on the Island of Montreal. "Come over and help us."

I shall return in a few days to Montreal to issue the next number of "Elijah." I have engaged to visit Toronto as soon as the navigation will allow. Work is multiplying in my hands, I hope however to perform it "looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ." I must now conclude. My christian love to all "who love his appearing." I remain yours as ever.

R. HUTCHINSON.

P. S. In the two last days I have been preaching about a mile on the other side of the Canada line. After my first discourse a Wesleyan missionary, (Rev. Mr. Harvard) came and preached against me from Luke xvii. 23. "Go not after them, nor follow them." By a consultation of the context, a person will see that he might as well have taken his text out of a newspaper, could he have found the same words coupled together, yea more, that he had better, *much better*, have read his text out of Tom Paine's Age of Reason, than have been guilty of such flagrant *prostitution* of the sacred text. Popery is not confined to the Church of Rome. The daughters of the old mother are now on the stage and performing their *harlotic* part. "They have taken away the Key of knowledge." However, the people came again last evening and filled the house. The exhibition of the time made a deep impression. R. H.

Champlain, N. Y., April 15th, 1844.

The receipts of the American Board for eight months of the current financial year, closing the 31st of March, fell short of the appropriations to the missions, more than \$30,000. At the same time it is to be observed that the appropriations have been no larger than during the year previous, and barely sufficient to sustain the missions on their present scale of operations.—*Christian Reflector*.

Pilate & Herod made Friends

By Miss E. C. CLEMONS.

PART III.

(On their way home, Prof. Brown and Farmer Cleaveland converse as follows.)

Prof. Brown. Well, farmer Cleaveland, as the Lord has not come at the first point of the Jewish year, like a good christian, as you are, I trust you'll give it all up, and own you were mistaken, and moreover very foolish, in being thus agitated and disturbed by superstitious calculations.

Farmer Cleaveland. Leaving every prophetic date out of the question, it is my duty and privilege to watch hourly for the coming of God's Son from heaven.

Prof. Brown. How so? I do not understand you.

Farmer C. Why, all the prophetic signs, appointed by the Lord to precede his Second Coming, have been given.

Prof. Brown. Explain yourself—what signs? I have seen no signs.

Farmer C. Yet there have been signs in the sun, moon, and stars, and there is abundant testimony that the coming of the Son of man is at the door.

Prof. Brown. But I have always considered it rather superstitious to regard signs.

Farmer C. It is not, to regard the Lord's signs, and many of us act on this principle as regarding man's signs. What is a sign? It is a token or a signal to precede some person or event, to give warning of the approach. Now, a sign must, from the very nature of the case, be literal, and moreover be in immediate connexion with the event which it heralds. Thus, if the church bell rings, it is to show that service will commence soon. We do not give the signal to-day for services next week.—And, uniformly, all signs and tokens are in the immediate neighborhood of the events, persons, or things of which they are the precursors. If otherwise, they are no longer signs—they indicate nothing. If all is right with my clock, it gives a warning tick, five minutes before striking. But put the sign further off, (unless I were advised of it,) 't would be no token at all. Now, the blessed Lord has told us that his signs are in immediate connexion with their fulfillment, and he illustrates it by giving one of the signals of summer. And he chooses the fig-tree, and says, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." It defers budding until the genial sun and soft breezes have ensured it safety—then it puts forth its leaves, and is a sign that summer is at the door. So likewise ye, when ye shall see all these things, (the signs of which he had just spoken,) know ye that it (the coming of the Son of man,) is near, even at the doors.

Prof. Brown. But I find it very difficult to believe the Lord really meant as he said.

Farmer C. There is too much of that unbelief in the world. Jesus always meant all his words would seem to indicate. Every thing he said was ever full of meaning, and those who attempt to lessen their force, forget, I fear, the doom of those who do this—written in Rev. xxii. 19. For a time I was blind to the signs of the coming of the Lord; but I praise his name, he has given me grace to live so that I can understand them now. I can discern the signs of the times.

Prof. Brown. But the Lord himself says expressly that this generation shall not pass till all these things be fulfilled. What can you say to that? The coming of Christ must be spiritually understood, and must have occurred in that generation.

Farmer C. Not at all. The words of the Lord are never to be lessened in signification. There is always as much meaning in what he says, as words can convey, and often more than language has the power of expressing. And as the coming of the Savior is often referred to, and often described, if we spiritualize it in one instance, we must in all, to preserve harmony. Is it more reasonable to lessen the glorious description of the Advent and apply it to no visible coming, than to seek out the meaning of generation in the passage, "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, (raising those that are asleep, and changing those that are alive,) from one end of heaven to the other, "from the uttermost part of the earth to the uttermost part of heaven." Mark

says, "Then comes the parable of the fig-tree, to show us that summer directly follows the budding of the trees, so the coming of the Son of Man follows the signs in the sun, moon, and stars."

Prof. Brown. But there have always been signs in the sun, moon, and stars; hence these are no signs!

Farmer C. What would satisfy you? What sign would you like?

Prof. Brown. I would see the real stars fall, and not those mean imitations, the meteors.

Farmer C. Well, suppose one star should fall to the earth, it would be no sign, it would be destruction complete. Now the word translated stars, might with more propriety, I am told, be rendered meteors.

Prof. Brown. Ah yes—there you are right; and that removes the difficulty certainly—"meteors shall fall from heaven,"—better, decidedly. But that word "generation" troubles me still.

Farmer C. The glorious Advent of Jesus must be a personal and visible coming, for every eye shall see him, and the angels said to the disciples, "this same Jesus shall so come in like manner, as ye have seen him go into heaven." Nothing else, then, can, by any possible stretch of language, mean a coming. Then the words of Jesus are, "Verily, I say unto you, this generation, (that shall see the darkening of the sun and moon, and the fall of meteors; with the other signs of my appearing,) shall not pass away till all these things be fulfilled." The darkening of the sun was in 1780; there are some yet living who witnessed it. That was the first sign, and we have the word of the Lord, that the generation shall not pass away until all these be fulfilled. When these signs begin to come to pass, it is written, "Lift up your heads and rejoice, for your redemption draweth nigh, when ye shall see all these things, know that it is near, even at the doors."

Prof. Brown. Well, admitting that the signs are as you say, in the natural world, what other signs are there?

Farmer C. There are signs in the mechanical world. What means this maximum, this height and climax to which the arts have attained? What will not man attempt? He has lorded it over all the elements of nature, and they all with one consent do his bidding. He has annihilated time and distance by his facilities for travelling, and the prophet Nahum says, that in the day of the Lord's preparation (to cut off the wicked,) the chariots shall seem like torches, they shall run like the lightnings. The chariots shall be with flaming torches in the day of his preparation. And in Dan. 12th we read, At the time of the end, the book of the vision is to be unsealed, and many shall run to and fro, and knowledge shall be increased. So instead of reasoning that great improvements argue that time is long, they are of the contrary import. All earthly things are hastening, with railroad speed, to that winding-up-depot, the End.

Look at the political world. Is not the prophecy in Luke fulfilled? There shall be upon the earth distress of nations, with perplexity. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. Is not one reminded of the passage, "And the nations were angry, and thy wrath is come?" Do we not see all things rapidly tending to that point? Meanwhile, the angels on the four corners of the earth hold the winds, that there are no desolating wars, that the servants of God may be sealed in their foreheads.

Prof. Brown. Well, I am at home at last; come, walk in, and finish this talk—[they go in]—what's going on in the moral world?

Farmer C. The perilous times have come whereby we know that it is the very last time. Men are lovers of their own selves, covetous, boasters, proud blasphemers, without natural affection, truth-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness (they are the professedly righteous) but denying the power thereof. This is the picture God's word gives of many in the nominal church in the last days, and he commands those who have not this character, to turn away from those that have. The apostle says farther, that they are ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds—reprobate concerning the faith. He says, too, that evil men and seducers shall wax

worse and worse, deceiving and being deceived.—Daniel says, at the time of the end the wicked shall do wickedly, and the Lord said, "As in the days of Noah, (Gen. vi) so shall the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of man be." Those who dwell on the earth, hear that the Lord is coming, but it suits them to suppose that it is a spiritual coming; they resist the truth, and so the day of God will come upon them as a snare, and they shall not escape.

Prof. Brown. Yet the Lord says, ye do not know what hour your Lord doth come.

Farmer C. Yes; and he says, Watch therefore.—Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh. And then he describes the faithful and wise servant, as giving the meat in due season, that is, warning of his approach, and not crying peace and safety, on the brink of sudden destruction. But mark the woe pronounced against the evil servant, who desires not the appearing of the Lord, and shall say (even) in his heart, my Lord delayeth his coming, and shall begin to smite his fellow-servants (who are looking for the Lord, and warning the world to prepare for his coming) and to eat and drink with the drunken (assuring them that the end is afar, that the Lord will not return for thousands of years, that being the import of "Behold I come quickly;") and uniting with the ungodly, in ridiculing the warning of his approach, denying the evidence, despising the glorious hope, scoffing at the work, mocking the messengers, and inquiring "Where is the promise of his coming?" The Lord of that servant will come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him off, and appoint him his portion with the hypocrites, (who professed to be zealous in the cause of the Lord, but hated his coming, who turned away their ears from the truth, and turned unto fables, and had the form of godliness, but denied the power thereof.)

Prof. Brown. Why, I have not not only thought in my heart my Lord delayeth, but I have openly and fearlessly proclaimed it, and do you condemn me?

Farmer C. I do not condemn you—nor any other man; the word of the Lord will judge you in the last day. Remember the curse denounced against the dabblers with untempered mortar, (Ezek. xiii.) to wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. If the blind lead the blind, both shall fall into the ditch, and from the very general dabbling with untempered mortar, it is plain to me that the blind are in the ditch, and they are in such a sleep that they are not aware of it, but dream they are in a very desirable situation.

Prof. Brown. I will acknowledge your reasoning has weight; but I dare not risk any thing on the Lord's coming; what if he should not come! My influence would be gone, and what good could I do?

Farmer C. Expediency—looking at the effect of obeying God—this leads directly to doing evil that good may come. You either believe the Lord, or you do not. You are either a believer or a skeptic. If you believe the Lord, you do not hesitate to take him at his word—you have no doubt.

Prof. Brown. But why can I not be ready for the Lord's coming, at any moment, without testifying my belief in it, and without any special movement in the matter? I shall thus be on the safe side if he does not come.

Farmer C. And on the unsafe side if he does!—If you cannot have faith in the words of Christ to forsake all—you cannot be his disciple.

Prof. Brown. Well, let us hear if you have any more signs fulfilled—say striking signs.

Farmer C. The running out of the prophetic numbers about this time. Is not the fact that they all centre in one year, a sign that the Judge standeth at the door. The seven times during which God's people were to be scattered; the ending of the 2300 days, when the sanctuary was to be cleansed; when the elect are to be gathered from the four winds of heaven; the completion of the 1335 days when Daniel will stand in his lot; the jubilee of jubilees; 6000 years, all with one voice proclaim the Advent nigh.

Prof. Brown. Surely you do not call the 6000 years a prophetic period.

Farmer C. Assuredly: it is given in the 8th chap. of Gen., and Paul tells us that the six days of labor in the creating of the world, shadow forth the labor of the people of God, who work while it is called to-day, and the Sabbath wherein God rested, typified the rest which remaineth for the people of God. Barnabas says, "The spirit of the Lord is upon me, because he hath appointed me to proclaim the acceptable year of the Lord, and the day of restitution." He then adds, "Furthermore, it is written concerning the Sabbath, sanctify the Sabbath of the Lord with pure hands and with a clean heart."—And elsewhere he saith, "If thy children keep my Sabbaths then I will put my mercy on them: (alluding to the mercy promised to Abraham;) and even in the beginning of creation he makes mention of the Sabbath; "And God made in six days the works of his hands, and he finished them on the seventh day, and he rested on the seventh day and sanctified it."—Consider, my children, what that signifies; "He finished them in six days." The meaning is this; that in six thousand years the Lord will bring all things to an end. For with him one day is as a thousand years, as Himself testifieth, saying: Behold this day shall be as a thousand years, therefore, children, in six days, (i. e. 6000 years) shall all things be accomplished. And what is that he saith, "He rested on the Seventh day?" He meaneth that when his Son shall come, and abolish the wicked one, and judge the ungodly, and change the sun, and moon, and stars, then he shall gloriously rest on the seventh day. He adds, lastly, "Thou shalt sanctify it with clean hands and a pure heart, (alluding here to circumcision being of the heart.)—Wherefore we are greatly deceived, if we imagine that any can now sanctify the day which God hath made holy, without having a pure heart in all things. Behold, therefore, he will then truly sanctify it with blessed rest, when we have received the *righteous promise*: when iniquity shall be no more, *all things being renewed* by the Lord: and shall then be able to sanctify it, being ourselves holy." See sec. 14, 15th epistle of Barnabas.

John Bunyan says, God's blessing the Sabbath day, and resting on it, from all his works, was a type of that glorious rest that the saints shall have, when the six days of the world are fully ended.

Luther, Melancthon, Calvin, and Knox held this faith. So these sentiments are not as new, or as fanatical as some suppose. The Reformers were advocates of the belief, and we only return to the primitive faith when we adopt it.

Prof. Brown. Agreed—but the world is not yet 6000 years old.

Farmer C. According to the best chronologers it is. Dr. Jarvis makes the commencement of the first servitude from the creation, 2594
According to Mr. Chapin this was before the Christian Era, 1563
To which add the years since, 1843, and

we have the sum total from the creation, 6000

Prof. Brown. But it is so purely a matter of faith that I find it difficult to believe it. And it cannot be, that a belief in the non-essentials of the Bible—those points where all differ, is necessary to salvation. It is all the same if we do not believe it.

Farmer C. I know not of a word of the Lord, or of a command, that can be called *non-essential*. And I pray you, remember the curse denounced against those who "*despise the word of the Lord.*"

Prof. Brown. Well, I will admit there is some reason, according to your view, to look for the Lord from the fulfillment of the signs—but there is such a variety of opinions respecting the signs.

Farmer C. If we would have hearts to understand fully the Lord's signs, which he has given his children, to know of his coming, we must be in the frame of mind to be guided in judgment—for the meek will be guide in judgment—the meek will be teach his way. We cannot be meek, unless we are wholly given up to the will of God. "If any man will do his will, he shall know of the doctrine, whether it be of God or man." If we would have our blindness removed, so that we can discern the signs of the times, we must have hearts "to cry after knowledge, and lift up the voice for understanding—to seek her as silver, and search for her as hid treasure," then will all the proofs, the tokens of the speedy appearing of the blessed Savior be seen.

Prof. Brown. Well, any thing but that theory, built upon "wild beasts and horns," I do not fancy such signs, I confess.

Farmer C. I shall never contend with God. The

image of Nebuchadnezzar was a symbol given by the God of heaven to represent the duration of all earthly kingdoms, down to the end of time. It covers the whole ground down to the consummation of all things. The God in heaven that revealeth secrets, made known to Nebuchadnezzar what should be in the *latter days*—what should come to pass hereafter. The vision of the four beasts, also extends to the judgment. Four great kingdoms are symbolized by the four divisions of the image, which correspond with the four beasts, and the ten horns correspond with the ten divisions, the toes of the image. These representations of the kingdoms of this world are from the Lord, that he might reveal to man "*the time of his visitation,*" both the first and second Advent. And little does the scoffer realize what he is doing when he ridicules the vision that the Almighty One thus vouchsafed to the children of men, that they might glorify his name.

Prof. Brown. Why say THE VISION—what vision?

Farmer C. There is but one. Repetitions are merely to make it more easily understood, and present more vividly the different circumstances, and by bringing up in various light what shall come to pass hereafter, make it more striking than if all had been clustered into one scene. Just as the four Evangelists render the life of Christ more interesting than one possibly could have done, and by comparing their different writings, we obtain great light, and the harmony of events.

Prof. Brown. Well, admit that the book of Daniel is for the setting forth of the vision; there is no parallel vision in the other prophets.

Farmer C. I think you are mistaken. Isaiah tells us, about the time when the spirit of deep sleep is poured upon the prophets and rulers. And the vision of all is become as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee, and he saith I cannot: for it is sealed: And the book is delivered to him that is not learned, saying read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold I will proceed to do a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of the prudent shall be hid. The vision spoken of is that which all the prophets saw, and which those who dwell upon the earth now, in their sleeping and closing of eyes find so much difficulty in understanding.

Prof. Brown. You do not pretend to say, that the same vision was seen by all God's prophets.

Farmer C. Assuredly I do say, that parts of the same great vision—of the duration of earthly powers, and the establishment of God's everlasting kingdom, and the reign of Christ and his saints—called the vision of all, have been seen by every prophet, with the exception perhaps of Jonah. Adam, although not a prophet, had a glimpse of the vision, when God revealed to him a Savior, through whom he could regain the life he had lost, when it was promised that the seed of the woman should bruise the head of the serpent. For Christ Jesus was revealed that he might destroy the devil and his works. And Enoch, the seventh from Adam, who walked with God, had prophesied of the vision, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all. And Noah, the third from Enoch, must have had a knowledge of this vision, for Enoch was not translated until his son Methuselah was three hundred years old, and Noah lived five hundred years with Methuselah, as that was his age when that patriarch died. We next find a part of the vision presented in the promise made to Abraham, and renewed to Isaac and Jacob, "I will give unto thee, and to thy seed after thee, the LAND wherein thou art a stranger, all the land of Canaan for an everlasting possession. Again, the Lord said to Moses, As truly as I live, all the earth shall be filled with the glory of the Lord—that is, when it shall be given to the saints, to whom God promised it, as the kingdom prepared from the foundation of the world. And the indignation which is to be at the end of the vision, is presented in the beautiful song of Moses, commencing, "Give ear, O ye heavens, and I will speak: and hear, O Earth, the words of my mouth." After speaking of a forward generation, children in whom is no faith, the Lord says, "for a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase,

and set on fire the foundations of the mountains. Oh, that they were wise—that they understood this, that they would consider their latter end! For I lift up my hand to heaven and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment—I will render vengeance to mine enemies, and will reward them that hate me—as he will be merciful unto his land, and to his people." Thus, is the dreadful day of God, described in second Samuel, seventh, the Lord presents that part of the vision which respects the inheritance, by saying to David, I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as before. And thy house, and thy kingdom, shall be established forever before them: thy throne shall be established forever. In the seventy-second Psalm, David, in his prayer for Solomon, showed his belief, that his kingdom was only the type of God's Everlasting kingdom, "Give the king thy judgments, O God, and thy righteousness unto the king's son. In his day shall the righteous flourish; and abundance of peace, so long as the moon endureth. His name shall endure forever, (Jesus) his name shall be continued as long as the sun, and men shall be blessed in him, all nations shall call him blessed, and let the whole earth be filled with his glory. Again, when the Lord shall build up Zion, he shall appear in his glory. The heavens and earth shall perish, but thou shalt endure, yea, all of them shall wax old like a garment: as a vesture shalt thou change, and they shall be changed." Again, says the sweet singer, "Let the heavens rejoice, and let the earth be glad: Before the Lord: for he cometh, for he cometh to judge the earth! he shall judge the world with righteousness, and his people with truth." For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Job, too, is instructed concerning the coming destruction foretold in the vision. The wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath. And Solomon says, Let us hear the conclusion of the whole matter: Fear God and keep his commandments. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. And Isaiah's glowing visions, all parts of the same vision, how full of glory. The vision of the seraphim given to show what should come to pass hereafter—who cried to each other, Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory. This has never been fulfilled, but we know that it will be, in the New Earth wherein dwelleth righteousness. For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. (Deathless and immortal state.) They shall not hurt nor destroy in all my holy mountain, saith the Lord—for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And the fearful notes of warning prove the same, How! ye, for the day of the Lord is at hand. Jeremiah has a vision of the indignation, "Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart, in the latter days ye shall consider it perfectly. By Ezekiel the Lord says, "For in mine holy mountains, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all in the land serve me. Behold, Oh my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel, (at the resurrection) and save them out of all their dwelling places wherein they have sinned, and will cleanse them, so they shall be my people, and I will be their God. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt. And my servant David shall be their prince forever, (Promise made to David before referred to.) My tabernacle also, shall be with them—yea, I will be their God, and they shall be my people. The same part of the vision he has recorded in Rev. xxi. Daniel is several times carried down in vision to the Judgment,

The earthly powers are numbered and finished by the smiting of the image on the feet, and its conversion to chaff, after four kingdoms, with the ten divisions, have possessed the earth. Then Daniel says, I beheld till the thrones were cast down, and the Ancient of days did sit—the judgment was set and the books were opened. And the kingdom and dominion and the greatness of the kingdom, *under the whole of heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hosea has parts of the vision repeated many times, "Then shall the land mourn, and every one that dwelleth therein shall languish, and they shall say to the mountains, cover us: and to the hills, fall on us, (John adds) and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" According to Joel, the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. Amos has a thrilling description of the destruction of the nations, and these among Israel, (God's professed people) who said to the prophets, "Prophecy not," and says, because a destruction likened to Sodom and Gomorrah is coming upon the earth, "Prepare to meet thy God, Oh Israel!" And Obadiah says, "The day of the Lord is near upon all the heathen, but upon Mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob shall possess their possessions, and the kingdom shall be the Lord's. And Micah says, "The Lord, (after he has gathered his people,) shall reign over them in Mount Zion, from henceforth, even forever, the kingdom shall come to the daughter of Jerusalem—O daughter of Zion, thou shalt go even to Babylon, there the Lord shall deliver them from the hand of their enemies." Many nations who are gathered against thee, "know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. And I will execute vengeance in anger and in fury upon the heathen, such as they have not heard. Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old." Then, as we read in Nahum, shall "the mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world and all that dwell therein." The Lord said to Habakkuk, "Write the vision and make it plain upon tables, that he may run (and give information to others) that readeth it, *For the vision is yet for an appointed time, but at the end, it shall speak and not lie, though it tarry, WAIT FOR IT: because it shall surely come, it will not tarry,*" (although it seems to tarry.) But the just shall live by faith, which Paul quotes in connexion with "For yet a little while, and he that shall come will come, and will not tarry," referring to Habakkuk's vision. The prophet obeyed the Lord, and we find the vision written plain in the third chapter of his prophecy—where, as is often the case, God speaks of things which are not, as though they were. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens and the earth was full of his praise," this has not yet been fulfilled, but we are daily waiting for it. Zephaniah has a part of the vision, where he says, "I will utterly consume all things from off the land, saith the Lord," and the *stumbling blocks* with the wicked. For the day of the Lord is near, it is near and hasteth greatly. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is, to gather the nations, that I may assemble the kingdoms to pour upon them my indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy." Yet thus saith the Lord of hosts by Haggai, "Yet once, it is a little while, and I will shake the heavens and the earth, (see Heb. xii. 27, 28,) and will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen," for as is the word of the Lord by Zechariah, "Then shall the Lord of hosts go forth and fight against those nations, as when he fought in the day of battle, (Joshua x. 10—14.) And Malachi says, "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. The angel said unto Mary, Jesus shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be

no end," (promise of the vision made to David here renewed.) Jesus in numberless instances brings to view the vision. When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. Thus all the Evangelists speak largely of the Second Advent connected with the vision. The Apostles, too, share in the same vision. Paul says, "We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep, (in Jesus.) For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord. *Wherefore comfort one another with these words.* Peter—"We, according to his promises look for new heavens, and a new earth, wherein dwelleth righteousness." And John being the beloved disciple, was honored with the closing up of the vision, and with the revelation of the time of visitation. So also, as Daniel was "greatly beloved," the vision in all its parts was given him, with the time, and what should be in the indignation. John's vision fills up the skeleton of Daniel's fourth kingdom, the Roman, for it was under that dominion that the apostle lived, and the Revelation was given unto Jesus to show unto his servants things which must shortly come to pass. So it was not history, but prophecy. Again and again is the vision represented to him in its different circumstances, and he is brought down to the judgment no less than seven or eight times. And at last, after a view of the New Heavens and the New Earth, with the New Jerusalem—it is said, seal not the saying of the prophecy of this book, *for the time is at hand.* It was written under the dominion of the last universal kingdom of the image, and Jesus says, "Behold I come quickly, and my reward is with me, to give to every man according as his works shall be." Then is pronounced the fearful curse of those who add to, or take from the words of the prophecy of this book—the vision and the solemn reiterated testimony, Surely I come quickly—Even so, come Lord Jesus.

(Exeunt Prof. Brown and Farmer C.)

To be continued.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 15, 1844.

Foreign News

BY THE HIBERNIA.

The news by the last arrival, in particular that which relates to Southern Europe, and Western Asia, is of the most interesting and ominous character. The Liverpool European Times of April 18, in speaking of matters in Italy, and Europe generally, makes the following remarks.

The foreign news of the fortnight possess no striking feature. Italy, it is clear, is on the eve of a convulsion, the rumbling of which has been perceptibly heard any time these two or three years, and the explosion would have taken place ere this, had it not been restrained by a judicious fear of Austrian bayonets. Poor degenerate Italy!—the land of song, of poetry and of painting—associated with the noblest events which have taken place in the history of the human family—the cradle of genius in every department of human intellect—how prostrate thou art! The governments of Italy, uninfluenced by public opinion, are so many petty despotisms, and unable to support themselves without foreign aid, may be expected to crumble to pieces any moment that the dissentients are in a position to take advantage of their infirmity. Empires, like animal life, are constantly crumbling to decay, and even the Vatican, which has ruled in the seven-hilled city during so many ages, seems in danger of being buried beneath the smouldering volcano.

The little kingdom of Portugal is still distempered by the presence of the insurgents, who are found difficult to subdue. The sovereigns and people, who rule over and inhabit the fairest portions of Europe, are poor creatures—without energy, valor, or even that negative virtue, industry. The interminable Otaheite question is revived in France, after every one imagined it had been put to bed, to slumber with the things that were.

NAPLES.—The *Cologne Gazette*, of the 4th inst., publishes the following from Naples of the 23d of March:

"We have just heard that serious disorders have simultaneously taken place on several points in Sicily. The people, excited by political passions and sufferings from hunger, cried, 'The Constitution and liberty forever!' At Messina several hundred persons are said to have been either killed or wounded in an encounter with the troops. In most of the towns armed parties arrived from the country, calling for bread. The lower classes had every where made common cause with them. The government, we are told, has sent from Naples a considerable number of troops: but their embarkation was secretly effected—the authorities distrusting the loyalty of the inhabitants. Even in the capital, a certain agitation has manifested itself; and the desire for a constitution is now so general, that it will be soon be the rallying cry all over the kingdom."

We have copied from the London Times of April 16, the following extract of a letter dated Constantinople, March 27. By this letter it appears that England and France had demanded "that no Christian or Musselman should be decapitated on account of his religion," and that "their demands were granted on the 22d." This spread consternation throughout the hosts of the Mahomedans.

But it had scarcely been public, when Russia made still more serious and difficult demands upon the Sultan, which will be better understood by the extract itself.

"In consequence of the intelligence of the outrages committed by the Albanians on the Christians in the district of Iscupe, the Russian embassy have delivered a note to the Porte, demanding to be made acquainted with the means which the Porte intends to pursue to arrest the outrages which have been committed against its Christian subjects, and distinctly acquainting the Porte that, *unless the reply is immediate and satisfactory*, it is the intention of the Russian government to make an armed intervention.

Russia has likewise mixed up other demands in the present instance in favor of the Christian population, to prove her adherence, as I presume, to the new policy of the war of protection.

The chief point is, that the office of Ecumenical Patriarch of the Greeks at Constantinople be made hereditary, and not dependent for its continuance, as at present, on the good will of the Porte.

This manoeuvre is easily understood here. It would, no doubt, prove highly important for Russian interests, and might make up for a good many other damages which she has suffered within the last two years, if she could put the Ecumenical Patriarch on the same footing as the Patriarch of Jerusalem, when, as a necessary consequence, it would become a like subservient tool to her designs.

Such is the severe tone assumed by the Russian diplomats at the present crisis, that orders were given last Friday to the Russian brig-of-war in attendance on the Embassy, not to salute the Sultan as usual, on his way to the Mosque; and, in consequence, although the Sultan passed close under the bows of the brig in his state kaik on that day, the crew neither manned yards nor fired any guns."

We insert here a letter found in the same paper, showing the dreadful state of suffering to which the Christians are subjected in the province to which Russia has directed her attention. It would seem unavoidable that if Russia strikes the blow, the world must be embroiled.

Translation of a letter from the Bishop of Scopie (Iscupe) to the Patriarch of Constantinople, dated 3d of March, 1844, and by him presented to the Porte.

"*Most Holy Prelate* :—I know not in what terms to describe to you the numerous horrors which the wicked and cruel Albanians have fearlessly committed, and which they still continue to commit at this very moment in the country of Samakovan, as well as in the other districts of the diocese of Scopie.—Behold, oh! Heaven, and shudder! Pity, oh! pity, on the Christians! Pity the young men and young girls! Can Heaven behold such wickedness and suffer it in silence? These monsters tie the men to posts, and then violate their wives and daughters in their presence. They then

hang the men up by their feet, and force their own wives to suffocate them with the smoke of straw. Old women of 80, and girls of 10 years old are alike dishonored. They impale boys and roast them like sheep, saying, 'In Chivzi Pasha's time you did not prepare the Bairam sheep for us to eat. This is now your reward; call Chivzi Pasha to your help.' They tear the clothes off the girls, and oblige them to stay up all night in a state of nakedness to serve them with wine. Some of the husbands whose wives have been violated were compelled to bear torches meanwhile in their hands. Oh, heavens and earth! how can ye suffer such abominations! Alas! Alas! the poor Christians run about the squares and streets half-naked, not knowing where to seek refuge. They wait and cry, but nobody can help them. Such are the scenes that surround us. And I pass over in silence the exactions, the pillage, the murders, and the continual abjurations of faith. Open the ears of your soul, holy prelate, and listen to what I write, for until the present, this bishopric has existed, and Christianity could maintain itself; but now all is lost. In the country Ghoca, the inhabitants, old and young, of a village composed of seventy families, have abjured their faith, not being able to resist any longer the indescribable sufferings, tortures, and murders inflicted by the savage, sanguinary, and brutal Albanians. To-day, five hundred Christians of different villages presented themselves before me, their metropolitan. Some having previously been burnt over the fire, had been brought with difficulty in carts; others who had been pitilessly beaten, could hardly support themselves. In the deplorable state to which they had been reduced, they raised their mournful voices, asking remedy for their misfortunes, and saying, we cannot again return to our villages; we would rather be burned alive than do so; for what should we find there?—We have neither cattle, food, children, nor honor; and if no help be given us, we are ready to drown ourselves in the waters of the river Barder; yet we have always been faithful and obedient subjects, and regularly paid the taxes.

I saw them in this heart-rending condition, and shed many bitter tears. I then conducted them to Hassan Pasha, who although unable to do more, received and consoled them with feeling words; for his sentiments are noble towards the subjects of the empire. I run day and night here and there; I attend upon the great; and only absent myself from the Governor's gate to go to the chief of the garrison, Achmet Bey; and then I go to console my unfortunate and suffering people. I can only picture to myself the words of the holy evangelist, St. Luke, who says, 'A time will come when pity will be shown neither to the women with child, nor to those who give suck to their babes, for there will be great tribulation on the earth.'

Most worthy prelate, expression fails me, my hand trembles, my spirit is troubled, and I must, despite my wish, be silent.

I am, with profound respects, &c.

SISICUS, Bishop of Sciope."

"From the above and other papers, we cut the following items of news.

Four persons were shot at Barcelona on the 5th, for conspiracy. One was a notary, another was one of the chiefs of the last insurrectionary movement at Barcelona, and the other were persons in trade. Two of the females who were arrested on the same charge have been tried, and sentenced, one to six years' and the other two years' imprisonment.

The Rebeccaites were still carrying on the war against the toll gates in Wales, though with more caution. Since the affair at Cardigan, three gates have been destroyed.

Incendiaryisms continue to prevail in many of the British provincial towns, notwithstanding the recent convictions at Essex. The object or motives of the incendiaries is totally inexplicable.

Shocks of an earthquake had been felt all thro' the north of Scotland—a rather unusual circumstance in that region.

Two shocks of an earthquake were recently felt at Ragusa, which lasted about three seconds. Great alarm was excited, but no serious consequences occurred.

A curious meteorologic phenomenon was observed on the night of the 8th, at Gourbera. An immense number of hail-stones fell; they were of the average size, but exhaled a strong odor of sulphur, and were of that color. On being thrown into the

fire, they in a few seconds became ignited, and threw out flames equal in brilliancy to the Bengal lights."

The above news from the old world is scarcely of a more startling and ominous character, than comes to us from every part of our own country and continent.

Tumult and violence are everywhere. The scenes of personal strife and blood, which a few years since would have filled the community with horror, are scarcely thought of, on account of the more extended scale on which the work is now carried on.

We must omit the "servile insurrection in Cuba," the "troubles in Hayti," &c. &c., and give a brief sketch of the Riot in Philadelphia.

In consequence of an attack upon a previous meeting of the "Native American Party" having been made in Kensington by a party of Irishmen, a second meeting was held in the same place on *Monday night*. After the organization of the meeting, it was addressed by S. R. Cramer, Esq. and Gen. Smith; Lewis C. Leven then took the stand and was forced, by a violent storm, to relinquish it. After which, the meeting adjourned to the Washington st. Market, in the centre of which was an American flag.

A dispute having arisen between two Irishmen, one a Protestant and the other a Catholic, the first of whom was not a citizen, the whole crowd partook of the excitement.

A general battle ensued, of which the Irishmen had the worst, and men were shot and knocked down like dogs. The natives finally gave way for a while, but rallying around their flag, succeeded in driving their opponents from the field.—*Phil. Gaz.*

Half-past 12 o'clock.—We learn this moment that at about ten o'clock, an attempt was made by a part of the crowd to burn down the fence which encloses the Nunnery. They were fired upon by a party of Irish, and five of them shot.

PHILADELPHIA, May 7—P. M.

In addition to the frightful statements contained in the papers of this morning, I have to add the melancholy intelligence of the death of another person—a member of the Native American Party.—We are in the midst of the most fearful excitement, and Heaven only knows where matters will terminate.

The rioting is still going on, and a tremendous meeting is convened at the present moment in the State-House Yard, at which the greatest excitement prevails.

Gen. Cadwallader has ordered out the first Brigade, with two hundred and fifty ball cartridges!—The Catholic churches are strongly fortified by men and firearms.

The Bishop of Philadelphia has caused his card of caution and condolence to be issued, but the people are so indignant that the moment they are posted they tear them down.

The meeting has just this moment, at half past four, adjourned, and resolved to march in procession to Second and Master streets, the scene of the contest.

The Philadelphia papers state that during the early part of *Wednesday*, there was but little excitement in the district of Kensington.

About 12 o'clock, a handsome brick dwelling at the corner of Jefferson and Washington streets was fired. The alarm being given, the firemen repaired to the spot, but no effort was made to suppress it. The fire communicated to a dwelling adjoining and both were destroyed. Towards noon thousands of persons poured into Kensington, and an outbreak was anticipated every moment. Large numbers collected about the Seminary and St. Michael's church, and great fears were entertained that they would be destroyed.

About 3 o'clock, St. Michael's church, in Second, near the corner of Jefferson, was fired, the flames spread rapidly, and in a short time the building was in a blaze. No effort was made to save it.

The fire communicated to the dwelling of Priest Donahue, to the north of the church, which was consumed in a little time. After this the Seminary at the corner of Phoenix and Second streets was fired, together with a large building on the opposite corner, occupied by a man named Corr, who kept a grocery store, and it was reported sold ammunition to the Catholics. Both buildings were destroyed.

Ten o'clock P. M.—St. Augustine church in Fourth street opposite New, has been fired, and is in flames.

This was accomplished by two boys, who having been lifted by the mob over the iron railings, climbed into the buildings by a window that had been broken, and while one set fire to the curtains with a match, another cut the gas pipe, thus putting the church into a blaze in a few moments. By 11 P. M. the church was destroyed.

Thursday morning, 1 o'clock.—The Catholic churches throughout the city are now protected by companies of volunteers.

The mob were dispersed from St. John's church by the military—Gen. Cadwallader giving them but five minutes to leave the ground, at the peril of being fired upon.

No less than two hundred families have been compelled to remove from their homes.

Men with their wives, and often six or seven children, trudging fearfully through the streets, with small bundles, seeking a refuge they know not where.

Mothers with infants in their arms, and their little ones following after them, carrying away from their homes whatever they could pack up at the instant, passing along with fearful tread, not knowing where to turn.

Orders, it is said, have been sent down to Fort Mifflin for U.S. soldiers. The city is all confusion. Nothing but vigorous efforts, which cannot be expected from the volunteers, or the civil posse, will prevent Philadelphia from becoming a prey to the mob, and preventing a general conflagration.

These, brethren, are some of the things for which we have been looking. The 6th trumpet and its woe are about ended, and the 7th trumpet and last woe come *quickly*! And God has given us an oath that, in the days of the voice of the 7th angel, when he shall begin to sound, the mystery of God shall be finished, when he will gather together in one all things in Christ, and destroy them that destroy the earth. Brethren, let us see to it that we are ready!

Letter from Bro. T. Cole.

Bro. Himes:—I wish to say to the brethren scattered abroad, that my faith and hope of soon seeing my blessed Savior is on the increase. I think it is so with most of the saints in this city, who have been on the watch tower for a few years past, looking up for their King. Our meetings are good, yea glorious; and were never fuller on the Sabbath, and an uninterrupted union that I never saw before with so great a congregation. For one year past, we have hardly heard a discordant note in our midst, and when we have heard it, it has been from foreigners who came among us uncalled and unsent, those who would introduce their own notions and opinions as our rule. But the brethren chose to hold fast to the traditions of the Elders, (that is, the doctrine of the prophets and apostles) walking in all the ordinances of their Lord and Master, believing that if it was right that there should be churches of God 1800 years ago, it is right now, and if right to preach, teach, or evangelize then, it is right now, if right then to labor, working with our hands, to plant and sow, &c., it is right now. But all these things must be attended to in a scriptural way and according to the pattern shown us.

I have been grieved to hear some few teach that every church and all organizations were of Babylon without any discrimination, and that every preacher is a wolf, and that any man that attended to his farm or shop was worldly minded, and unfit for the Kingdom, &c. Now I freely admit, and yet with sorrow, that many churches have become cold, proud, sectarian, yea, they are carried captive into Babylon. And that many who profess to be shepherds, appear more like wolves than they do like those whom the Holy Ghost has made overseers of the flock of God, and that a vast multitude who profess to be chosen out of the world, appear to act as though this was their home and their rest.—But what of all this? Shall we burn our Bibles, renounce its doctrines, and trample on its ordinances because some professing them have not walked in them? God forbid! We will hold fast that which is good, and continue in the ordinances and commandments of the Lord blameless, looking for the blessed hope. Blessed is that servant, whom his Lord, when he cometh, shall find so doing.

T. COLE.

LOWELL, May 8th, 1844.

The New Birth.

In the following article Bro. Hutchinson does not claim that the soul is not regenerated here; but that the regeneration of the soul alone does not constitute the new birth to which our Savior referred; and that to be born again we must put on Christ here, which is the regeneration of the Spirit, and then in the resurrection of the just the body also is regenerated; and then the whole man has been born again, being quickened by the same spirit that raised up Christ from the dead. Those who put on Christ, are begotten of him unto a lively hope, and are therefore children of God. We make these remarks lest he might be misunderstood, and not as an endorsement of the view.

"BORN AGAIN."

My Dear Bro. Bliss:—I send for your consideration, a *new idea*, at least new to me. It is that to be "born again," as taught in the third chapter of St. John's Gospel, means to be raised from the dead at the "last trump,"—to be born into the immortal kingdom of the House of David—the kingdom of God. No other meaning, I think, could correct the expectation entertained by Nicodemus. The contest shows that he had a persuasion that Jesus was the Messiah. He had evidently some idea that he would ascend the throne of David in the mortal state, and lead the Jews forth to conquest.—Our Lord answers accordingly.

PARAPHRASE OF ST. JOHN II. 23—25. III. 1—8.

"Now when he (Christ) was in Jerusalem, (the capital of the kingdom of the house David) at the passover in the feast day, many believed on his name (believed that he was the promised Messiah—the intended successor of David) when they saw the miracles which he did (in attestation of his claims.) But Jesus did not commit himself unto them (who believed on him and who doubtless wished to make him King) because he knew all men, and needed not that any should testify of man; for he knew what was in man (and retired into secret to escape their designs.) There was a man (even) of the Pharisees, named Nicodemus, a ruler of the Jews, the same came to Jesus by night, (following him into his private retreat,) and said unto him, Rabbi, we (the many that believe on his name) know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God with him. (It is evident from what follows, that Nicodemus had some latent intention of Jesus ascending the throne of David at once, and of his restoring the kingdom to Israel, which would have been the kingdom of God immediately appearing.) Jesus answered and said unto him, (to show him that what he was wishing could only take place in a complete new state of being,) Verily, verily, I say unto thee, except a man be born again, he cannot see (enter) the kingdom of God, (the kingdom of the House of David when restored.) Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born? (The answer of Nicodemus evidently proves that the translation which some give of the word *anōthen* in the former verse, "from above," is not correct, for it is plain he thought that without a person's entering the second time into his mother's womb, there was no being born in the manner Christ spoke of *anōthen* that is again. There is a scriptural sense in which the question, "Can he enter the second time into his mother's womb and be born?"—may be answered in the affirmative. See Job i. 21, collated with Eccl. xii. 7, and similar passages. And our Lord did not answer the question in the negative. Then to be born again from our mother's womb, as a physical

qualification for the immortal and glorified age, is to have part in the first resurrection. See and weigh 1 Cor. xv. 50—54, and Isa. xxvi. 17, 19.) Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit (here examine Ezek. xxxvii. 12—14, and Rom. viii. 11. 1 Pet. iii. 18,) he cannot enter into the kingdom of God. That which is born of flesh (the natural birth,) is flesh (is a natural body,) and that which is born of the spirit (the spiritual birth) is spirit, (is a spiritual body. Here consult 1 Cor. xv. 42—49.) Marvel not that I said unto thee ye must be born again (seeing the nature of the second birth as a qualification of the whole man for admission into the kingdom of God, is now explained.) The wind bloweth where it listeth (pleaseth) and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the spirit. (Not so is the operation of being born of the spirit, but so is the person born of the spirit. So it was with Christ after he was quickened by the spirit—after he was raised from the dead. For proof see Luke xxiv. 15—31, also see the two last chapters of St. John's Gospel. The intercourse of our Lord with his disciples after his resurrection, was of a changed and mysterious character; and it does not appear to have been miraculous, but natural, the prerogative of a body living by the eternal spirit. And the resurrection-body of Christ was a specimen of the resurrection-bodies of all who shall participate in his kingdom. What amazing facilities will distinguish the immortal age! With what speed the saints will "go up to the mountain of the Lord, to the house of the God of Jacob!" But here our language falls beneath our conceptions, and our conceptions far beneath the reality.)

What glories gather around the resurrection as we advance into the temple of truth! It is the hope of Israel! O, that the professed Masters in Israel would perceive this! What a dream is the triumph of the Church in the mortal state!

However, in order to have part with the first resurrection—in order to be *physically* like Christ, when he comes as the anointed of God in his kingdom, we must be *morally* like him now. As he is, so are we in this world. "Now if any man have not the spirit of Christ, he is none of his." If we possess his spirit, we are *provisionally* raised with him. The sentiment is well expressed in one of Wesley's Hymns—

"I feel what then shall raise me up,
The eternal spirit lives in me."

"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. The holynation will be born at once, as the Lord himself descends from heaven with a shout.—Come Lord Jesus, raise, change, glorify thy saints. Yours in "that blessed hope."

R. HUTCHINSON.

Letter from Bro. J. Pearson.

Bro. Himes:—We received a letter from Elder Ezra Crowell, dated Litchfield, April 5, giving an account of a revival which commenced in Richmond last December, in the church and society over which he is pastor, which has progressed till this time; also in Litchfield, (town adjoining.) In the last place about thirty have been baptised. Speaking of the church at R. he says, "The church, which was in a backward state, has come up to the help of the Lord. Their former prejudice against the advent brethren and doctrine, have all disappeared, and they are about all looking for their coming Lord. For myself, I was constrained to embrace the doctrine of the Lord's coming this year, and have been doing what I could to spread the glorious news." He says, "the

converts are rejoicing in the hope of soon meeting their divine master."

Some of our brethren, from this place, visited Richmond and Litchfield, and truly they have, and are having gracious times.—The young converts and many old professors are obeying the command, "when ye shall see all these things, know that it is near, even at the doors," and also receiving the Christian's encouragement, "and when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—Bless God. The signs of his coming are the hope of our approaching glory, and we will be prepared for it with exceeding joy." Brother Crowell adds a P. S. which says, "Our faith is not the least shaken by Bro. Miller's time passing by. We think the Jewish year has not passed by; we are looking daily for our coming Lord. A goodly number with us can endorse the same. We have believed all the winter it would pass that time.

Bro. Miller says in his letter, "Whether God designs for me to warn the people any more or not, I am at a loss to know; yet I mean to be governed, if time continue any longer than I expected, by the Word and providence of Him who will never err; and whom I think I have trusted, and been supported during my twelve years arduous labors, in trying to awaken the churches of God, and the Christian community, to warn my fellow men of the necessity of an immediate preparation to meet our Judge, on the day of his appearing. I hope I have cleansed my garments from the blood of souls." We, as a family, bless God that we ever heard Bro. Miller. Five of my family were induced, through the preaching of Bro. M. to give their hearts to God, and are now looking with joyful anticipations for the coming Lord. Not a man, woman, or child in Portland can rise in judgment against him, and I believe he has, through the help of God, been the humble agent of more good than any other individual in this part of the world. We know he has been a mark for malice, envy, and calumny, but they have felt harmless at his feet, for God has been his support, and will be, so long as he is "governed by the Word and providence of Him, who will never err, and in whom he has trusted." Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, will give him at that day, and not to him only, but unto all them also that love his appearing. Christ will come. "I will not leave you comfortless, I will come unto you." Yes, bless the Lord, he will come, and we believe he will come *this year*. Who does not love his appearing? Most certainly every Christian will. The day of perfecting the saints. It is the marriage day of the Lamb; it is the day of Christ's glory.

Let us have our loins girded about, and our lights burning; and ourselves like unto men that wait for their Lord. Yours, &c.

J. PEARSON.

PORTLAND, April 23, 1844.

THE CATHOLICS IN NEW ORLEANS.—The controversy between the bishop and the rebellious Church of St. Louis gets no nearer a pacification. The church, tho' plied with every ecclesiastical and priestly influence, have nobly withstood the oppressive exactions of the bishop, and have uttered, in the course of the difficulty, many truths which Catholic bishops are not accustomed to hear. They have now appealed to civil tribunals, and have published an address to the Judge of the Parish Court, of great length, but written in a cogent and determined style. The address gives a detailed history of the controversy in regard to the appointment of Curate—the grievances which the wardens and members of said church have suf-

fered at the hands of the bishop—and concludes by praying the Court to require him to pay over to the wardens \$20,000 being the amount of damage which they say they have suffered through his improper interference with their concerns. It admits the Bishop's authority in matters of doctrine, but not in regard to temporal affairs, in which last they include the nomination of curates. How this is to end, Protestants have some interest in knowing.—*N. Y. Evan.*

THE DANGER.—At present, the greatest danger we can see among our friends, is that of *slumbering* while the Bridegroom *tarries*—im perceptibly falling into an awfully dangerous slumber just before the Master appears. The symptoms of this slumbering, which may be more safely discovered in ourselves than in others, ought in itself to be hailed as the *very last sign* of the Bridegroom's sure approach. Are your prayers faint and feeble? Does your confidence begin to fail you? Is your voice tremulous, and lacking in energy? Do your footsteps *reluctantly* mark the way to the place of prayer? Are you slow to catch, and send forth with increased life, the notes of praise falling from others lips? Are you saying, "We trusted that it should have been" Jesus that *would have* delivered his people ere this? If such are your exercises, and such your feelings, O hear his voice! "O fools, and slow of heart to believe ALL THAT THE PROPHETS HAVE SPOKEN!" These very exercises of yours are recognised by the prophets, and by them, in connection with accompanying evidences, we may know the Bridegroom is near. See! O, see! that you are treading upon the last sands of probation. Arouse thee! See that there is oil in thy vessel—tarry not. *Western Midnight Cry.*

CHURCH FEASTING.—The Ladies of the First Baptist Church would respectfully announce, that they design giving a Tea Party at College Hall next Monday evening, April 8th, for the special benefit of said Church. A distinguished gentleman of the Bar will address the company, and Professional Musicians will contribute to the entertainments of the evening. Tickets may be had at the door.

Cin. Daily Com.

EXPENSE OF POPERY.—The infamous Inquisition—that dreadful engine of papistry—cost Spain alone, 2,000,000 of lives! St. Bartholomew's massacre cost France 100,000 of her best citizens. To deprive the Protestants of the right of free religious worship, guaranteed to them by the treaty of Augsburg, cost Germany *thirty years war* and seas of human blood. To sustain the Roman craft, millions of the Waldenses and Albigenes, the purest and best people of the age in which they lived, and true Christians, were butchered by the bigoted and blood-thirsty minions of his Holiness of Rome. To establish popery in South America, Cuba, &c., has already cost 15,000,000 lives! Authentic history has estimated that Papal Rome has shed the blood of sixty-eight millions of the human family! to establish her unfounded claims to civil and religious power! What a price is this! What a sacrifice of precious life! Can this be the true faith, the religion of the mild, the meek, the lowly Jesus, which wades to power through oceans of blood, and establishes its civil and ecclesiastical sovereignty upon a throne of human skeletons—the bones of butchered men, women and children? Heaven and Earth, God and Nature answer no! no!! NO!!!—*Albany Citizen.*

An Extract.

It is strange that christians who believe, or pretend to believe the Bible, will not give the subject of Christ's second coming to be near at hand, a candid examination before they pour ridicule and con-

tempt upon it. What subject in the Old Testament scriptures by the prophets, is pointed out with more precision and exactness than the Savior's first Advent to this world? Of his manner of life and death; not a single iota failed in any wise.—Daniel appears to be the one appointed to predict his end at a given time (70 weeks,) and this I believe is generally acknowledged. But when Daniel is, by the same authority, directed to stretch the line to a concluding period of time (to a given number of days or years, as they are to be understood, when he will again appear, in the clouds of Heaven with power and great glory, their faith begins to fail, and they call it a *sealed vision*, and not designed to be understood, or for any one to know

A DIALOGUE

Between an Adventist and a Sea Captain.

Adventist. Good morning Capt. when did you arrive?

Capt. Yesterday. We left Liverpool just three weeks ago.

Adv. All good luck—and pleasant then, I suppose.

Capt. Very: excepting a day or two before we discovered land, it was foggy: but we knew by our reckoning that we must be near land, for by some means it was out three days before we arrived; so we kept a constant watch, with little sail, and steered by compass. The first sign of land we discovered, was the light at Sandy Hook: and about the same time a pilot boat came along side. But how do you get along now with Millerism, your time is out—you said I should not have time to get back. But here I am. Now wont you give it up and be rational?

Ad. What would you have me to do? Give up the Lord's coming?

Capt. Yes. Or that he will not come in this day, nor for a thousand years.

Ad. Would you do so in a similar case?

Capt. Surely I would.

Ad. Let us see. Suppose you had said to all hands on board ship, one day before you saw the light at Sandy Hook; down sails—leave the helm, and let the ship go, we have sailed two days since our reckoning was out, there is no land, therefore, let her go. And do so in a way that would convince them that you were in earnest, and meant to be obeyed. What would they think, and what would they do?

Capt. Why they would think I was crazy, and would confine me.

Ad. We do not intend to act like crazy folks. The Lord's not coming quite as soon we expected, does not convince us that He will never come—nor that his coming is not to be for a thousand years—or that it is not to be expected every moment. But we are now placed in a situation similar to yours when your reckoning was out, and we mean to do as you did—keep a strict watch, with low sails, and steer by the Compass God has given, and we are confident that we shall meet with a similar result. The light house will soon appear, "the sign of the Son of man in Heaven, and the Lord in the clouds as sudden as the lightning, and His angels will come alongside and pilot us to glory."—*Midnight Cry.*

Why Rejoice?

To many it seems strange and fanatical, that the people of God should rejoice in view of the near approach of the judgment. If they hope even, that they are prepared to meet it, ought they not to compassionate the case of a guilty world, and even their own dear friends? The Lord hath said, "I will not give my glory to another, nor my praise to graven images;" "and he that forsaketh not all he hath, cannot be my disciple."

Fervent love constrains the joy in hope, that "He whose right it is," will soon reign in tri-

umph. With sympathy we have not been wont to feel, would we invite others to lay hold of this glorious hope.

Heed not the voice of slander and ridicule—thus might you lose your soul. Wait not to see if we are mistaken, lest it be forever too late. Forsake the pleasure of sin by penitence and faith, lest they be changed for vials of impending wrath. Would you make this earth your stay? Alas! its elements shall melt with fervent heat, and the works therein be burned up! And is there nothing to dread in the fearful pangs of the second death—the sure wages of a sinful life? Is there no attraction in that renewed earth, wherein dwelleth righteousness—when He who once died to redeem you, will reign in glory, transcending the sun in brightness, and all who have lived godly, suffering persecution: they who are purified and made white, have renounced their pride and become meek, shall also reign with him. Have you no friend of that happy number? Oh? partake with him this everlasting joy; 'tis sweet—'tis pure—'tis holy—'tis free—"whosoever will let him partake of the water of life freely."—*Voice of Truth.*

Second Coming of Christ.

There is no subject that is more calculated to inspire the heart of God's people with joy, than that of the second advent of our Lord and Saviour Jesus Christ. And not only is it a subject upon which the lovers of Christ at the present day desire to dwell, but in examining the word of God, we learn that the prophets, apostles, and the early Christians, dwelt upon this theme with pleasing anticipations. And Enoch, the seventh from Adam, looked forward (through a long series of intervening ages) to the time, when the Lord should come with ten thousands of his saints. And Job, who was declared to be a perfect man, cried out in the language of inspiration, and declared, that at the latter day, his Redeemer should stand upon the earth. And although worms might destroy his body, yet in his flesh he should see God. And Paul, when he wrote to Timothy, declared, that at that day, i. e., the resurrection, he should receive a crown of righteousness, which the Lord, the righteous Judge, would give him. And John, while looking forward to the glorious morn, when Christ would come to be glorified in his saints, and admired by all those that love him, cried out, "BLESSED AND HOLY IS HE THAT HATH PART IN THE FIRST RESURRECTION." And the early Christians were willing to suffer persecution and death, knowing that if they suffered with him, they would also reign with him, at his appearing in his kingdom. If the prophets, apostles, and the early Christians, were enabled to rejoice while looking forward to the long promised period, when the tabernacle of God would be with men, and tears, sorrow, pain and death, should be felt and feared no more.

Ought not we, who are living on the eve of eternity, lift up our heads and rejoice, knowing that the day of our redemption draweth nigh? But looking for it will not prepare us to meet it. Many look for death, but are not prepared to die; therefore, it behooves us always to be ready, "for in such an hour as we think not, the Son of Man cometh." He may come at midnight!—he may come while we are about our daily employment!—and if he should, alas! how many would he find neglecting to visit the fatherless and widows, in their afflictions. It is evidently our duty to look for Him; for unto them that look for Him, shall he appear the second time, without sin unto salvation.

Gospel Publisher.

"Among all therefore that be dear unto us, let Jesus alone be specially beloved."

THE ADVENT HERALD.

BOSTON, MAY 15, 1844.

Anniversary Week in Boston.

The Anniversary Meetings will commence in this city on Monday, May 27. Brethren who come at that time will obtain more definite information by calling at 14 Devonshire-st.

CONFERENCE AT THE TABERNACLE.

Providence permitting, there will be a general conference of believers in the speedy advent of our Lord and Savior Jesus Christ, at Boston, in the Tabernacle, to commence on Monday evening, May 27, and will be continued through the week.

The object of the Conference is to prepare the way of the Lord—to comfort one another with the promises of his coming—to call the attention of the Church to the riches of her inheritance, not in this world, but in the world to come; not in a carnal Jerusalem, but in the New Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, who are by faith the children of Abraham.

The Conference will not be a place for controversy or party strife, but for a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the heavenly kingdom now "at the door."

To Subscribers.

THIS VOLUME is now more than half out. We have not called upon our subscribers until now, because we wished to leave it for them to say whether the paper should be continued beyond the time in which we expected the Lord. For ourselves, we expect to continue in our work, and to wait till the opening heavens reveal the Son of God. And if our subscribers wish the "Herald" continued, we shall be happy to furnish it them weekly, while there is need of it. The only way that evidence of this can be given, is by a punctual remittance of what is due on each subscription. Let each one look at this matter, and do what seemeth to him good.

Our expenses are now greater than the receipts, at the several offices. Let all the friends of the cause consider this, and render such aid, by the payment of dues, and the increase of the circulation of our publications, as shall place us above embarrassment. J. V. HIMES.

Editorial Correspondence.

Dear Bro. Hale:—I arrived in this city this morning, via Hartford, Conn., where I spent the Sabbath. I there unexpectedly met with a goodly number of our brethren who have been in the field proclaiming "the hour of his judgment is come." Br Barry had returned thus far on his way from western New York to Boston. He lectured Sunday morning and evening to good audiences. As an illustration that Adventists would not burn their Bibles and turn infidels, he stated something like twenty cases in the vicinity of Rochester, where infidels had been reclaimed to christianity since our published time had expired, by the preaching of the Advent. Br. Chittenden had just returned to Hartford from a visit to St. Louis and other western cities, where he has spent the winter laboring in the Advent cause. Br. S. Chapman had just returned from the eastern part of Connecticut and Rhode Island, where he has for the last six months been employed in going from house to house, and from town to town doing good as he had opportunity, by individual appeals and public lectures. I also had the pleasure of there meeting, for the first time, with Br. Dean, one of the three students at Yale College, who embraced the doctrine during the labors of Mr. Miller at New-Haven, a little over a year since.—Br. Dean graduated last fall, and laying down at his feet all the honors of Yale, has labored, as far as his health would permit, in this blessed cause.

I found our friends in Hartford strong in the faith and their ranks well filled, patiently waiting. I was forcibly reminded, while there, of an incident which occurred at one of their prayer-meetings at which I was present in the summer of 1842. Near the close of a very pleasant meeting, the Rev. Mr. Miller, pastor of the Congregational church in Andover, Conn., arose and very pathetically begged of them not to throw away their Bibles, when the time should pass, and Christ had not come. He besought them with great earnestness to still receive the Bible as the word of God. I could but wish that he were present the last Sabbath, that he might see

how unnecessary such an exhortation is to those who once really believe the Bible.

On Sunday morning I listened to a discourse on Heaven, by Rev. Mr. Jones, of South Glastenbury, Ct. It was well written, and we learn that he prides himself somewhat upon it, and is reading it in several churches in his neighborhood. He described Heaven very correctly as a place, and a holy, happy, honorable, and glorious place; but when he came to its locality, he was all in the dark; and although he showed its glory as described in Rev. 21 and 22 chapters, and showed that the New Jerusalem was the abode of the righteous, yet he assured his hearers that it was not revealed where heaven was, and that we must not be wise above what is written. I should have been astonished at such a denial from some men; but he is the author of the ingenious argument, that, in 2Pet. iii. 13, where, notwithstanding this earth is to melt with fervent heat, we are to look for a new earth, the apostle means to convey the idea, that the new earth wherein dwelleth righteousness, is to be before this earth melts; that though this earth will thus melt, we are to look for a temporal millenium first. One who could thus wrest the language of Peter, might easily wrest any portion of Scripture, so as to deny that the abode of the righteous is revealed in the Scriptures.

In my next, I shall give some account of our conference. Yours, in haste. S. BLISS.

NEW-YORK, May 7th, 1844.

THE MEETING AT MEREDITH, or Lake Village, held sessions four days. The attendance was good through the week, and on the Sabbath we had a large gathering. There were representatives of the good cause from more than twenty towns. The state of the cause is represented as prosperous. The believers are disappointed, but not "cast down," or shaken in faith as to the great event, and as to its being nigh at hand. The cause is safe and triumphing in the country. The meeting was most blessed—glorious.

A CAMP MEETING will be held in Gilmanton, or vicinity, to commence June 25, Providence permitting. The committee will give due notice of the place. Brn. Cole, Jones and Himes will be in attendance.

THE CAMP MEETING near Low Hampton, is expected to commence the 11th of June. The committee will give due notice of the place.

BRO. HERVEY wishes us to give notice that the S. A. Depot at Providence, R. I. will hereafter be at No. 66 Arcade, where the friends are invited to call.

THE GREAT TENT.—We learn, by the Cincinnati Commercial, that the "big tent" was to be erected in that city on the 4th inst.

HUDSON, N. Y. Bro. N. Edgerton writes:—There is a small band of believers here, looking for the coming of him who will shortly appear without sin unto salvation, to those who look for him.

GRANTHAM, N. H. Bro. H. J. Scribner writes:—As I view it, the signs and wonders to precede the Advent have all been seen, except those which immediately precede his coming, which is the next event in historical prophecy. I am glad for one, that we are to be judged by our Savior Christ Jesus, who knows all our thoughts, and from whom no action can be hid. I glory in the cross of Christ, whose yoke is easy and his burden light; so saith his holy word, and I believe it, for he says, although heaven and earth may pass away, not one jot or tittle shall fail of my word, therefore I feel to trust in the arm of Christ, which has power to save. I feel strong in the Lord that I shall not be turned by every wind of doctrine which is afloat at the present day. And I feel determined, by the help of

the Lord, to continue in the faith once delivered to the saints of God, to look for his glorious appearing, when, if I am faithful, I shall be made like him, and be received into glory. I feel to thank him, that soon this mortal shall put on immortality, and this corruptible shall be made incorruptible. I expect to see him soon. Yours, in the blessed hope. HARVEY F. A. J. SCRIBNER.

TO CORRESPONDENTS.—Letter from Bro. B. L. is received. Although the Lord may come at the time he supposes, for he may come at any time, yet the argument given would not prove it. 1810 full years added to April 3d, A. D. 33, would carry us only to April 3d, 1843, and not to 1844. That argument, therefore, would only be plausible in reference to the same period in A. D. 1843.

The article from S. J. H. is rather long, and would be only a repetition of similar views presented within a few weeks in the Herald.

SHALL THE SINFUL COMPLAIN?—Wherefore should a living man complain, a man for the punishment of his sins? He is still permitted to dwell in the land of the living, and therefore within the reach of the pardoning mercy and sanctifying grace of God, while as a sinner he has deserved to be not among the living, but among the dead. A living man cannot possibly have any just cause of complaint against God; the simple fact of his being out of hell, is with every man on earth such a proof of the patience of God, as demands, instead of complaint, the warmest feelings of gratitude.—We live in a world where the language of complaint is heard from almost every mouth; but did all the dwellers upon earth remember as they ought, how the accounts stand between them and the God of heaven, whatever language might be heard upon earth, the language of complaint, at least, would never insult the ears of the living God. The language of complaint, did I say? Oh! on the supposition I have made, from all the earth the sacrifice of thanksgiving and the song of praise would continually go up before Jehovah's throne! Gos Pub.

New Works.

THE ADVENT MESSAGE TO THE DAUGHTERS OF ZION. This work is designed to meet the wants of a large class of inquirers in the churches. It comprises a variety of appropriate articles from the pens of sisters Minor, of Philadelphia, and Clemons, of Rochester.

The above work is now ready for delivery. Price 10 cts. single. \$1 for 12 Numbers.

THE ADVENT SHIELD.

Will be published about the 25th of this month, a work with the above title, containing, among others, articles on the following subjects—"The Millerite's Confession, and Adventist's Apology," by A. Hale.—"The Rise and Progress of Adventism," by J. Litch.—"Prophetic Chronology," by N. N. Whiting.—"The Fall of Babylon," by S. Bliss, &c. &c. These subjects are treated of at great length, and their merits fully investigated. It will contain about 150 large pages, on fine paper and new type. There being a limited number printed, those who wish to secure a copy will do well to send in their orders immediately. Price, 50 cts single, \$4 per dozen, \$30 per hundred. J. V. HIMES.

Letters received to May 11, 1844.

Pm Stonington Ct; D C Tourtleloft; Wm Miller; A P Nichols by pm \$1; S Ainsworth; E Barrett by pm \$1; pm Hamilton NY \$1; pm Whitefield, NH; pm Gardner, Ms; J Drew \$1; B Irish \$3; H A Chittenden to S Bliss, with draft to his order; pm Yates NY; pm Clinton, NY; A Thompson; Mrs A M Barrett by pm \$1; pm Beverly O; T L Tullock; L W; Rev E Philbrick, \$2,50; E L H Chamberlain \$1 for himself and \$1 for E Peck; J S White; pm Bennington, O; Mrs W Bradford and others by pm \$4; R Hoyt by pm \$1; N Hervey; A Pease; S Bliss; T L Tullock; J V Himes; T Cole; J D Wheeler and others, \$2; A W Griggs by pm \$1; B Hayward; J Jenkins; G Morgan \$2; J Sparrow by pm \$1; C J Kee \$2; pm Paris Furnace; Wm S Hobb; F Cogswell \$2; E C Clemons; J Sharp by pm \$1; pm Springfield Vt; Betsey Pearson by pm \$1; E Burnham; W B Start; J Shaw by pm \$1;

Packages Sent.

J V Himes, 9 Spruce St NY; J Litch 40 Arcade, Phila; E C Drew, Pittsfield, NH; J Cole jr Lake Village, NH; N Cavis in same bundle; J D Wheeler and others, Peacham Vt; Eld T Cole, Lowell Ms.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES
VOL. VII. NO. 15.

Boston, Wednesday, May 22, 1844.

WHOLE NO. 160.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

THE TALENTS.

Occupy till I come.—Luke xix. 13.

LORD! how long wilt thou remain
Far from us, thy scattered flock?
Hasten, Lord, thy promised reign—
For we prize, while others mock
Thy command;—tho' wide we roam—
"Occupy until I come."

LORD! how long ere Thy return
To thine own who watch and pray?
Gladdening hearts that silent mourn,
Longing for thy glorious day:
Thy command fulfilling here—
"Occupy till I appear."

LORD! how long ere Thou shalt call
Us thy servants, to declare
Where are now those "talents" all
Once committed to our care?
Thy behest we dared not spurn,
"Occupy till I return."

Yet, O Lord, if Thou'rt extreme
Our iniquity to mark,
Faithless—heedless—most I deem
Will be proved in moment dark.
Now's the day of grace! oh hear!
"Occupy till I appear!"

From the Voice of Truth.

"Millerism"—Johnism.

BR. MARSH—Last Lord's day, I heard a sermon on "The History and Philosophy of Millerism." While reflecting on the various positions of the Speaker, it occurred to me, that if he had lived about eighteen hundred years since, he might have pleased the populace by preaching a sermon on the

HISTORY AND PHILOSOPHY OF JOHNISM.

Of course, he would have preached it the Sabbath after the Crucifixion. His text might have been taken from Deut. 18: 15—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren; like unto me: unto him shall ye hearken." His sermon would probably have been something like the following:

JOHNISM is a belief that God would raise up

that Prophet—that the time was fulfilled—that Jesus of Nazareth was the identical man—that "he must increase," but that John himself "must decrease."

The text is the "origin of the delusion." (And he would have been as near right as when he said "Millerism" commenced in the Church at Thessalonica.—Jude gives "Millerism" a much earlier date; Jude 14—19 verses inclusive.) He then could have easily traced "the delusion" through the different ages up to his own day; showing how it distracted the churches, and how their peace and harmony were destroyed by it; and that notwithstanding all the efforts made to put it down, "yet the infection was not entirely cured."

He probably would have farther taught, that the recent introduction of the sentiment into Palestine,—but only in a little different form, was by Theudas. He preached awhile, gained a few followers, but soon was slain, and "all as many followed him, were scattered abroad and came to nought."

The next was by one Judas, who made a little more noise than Theudas: but he also perished and his followers soon were dispersed, &c. That Johnism is identical with Theudasism and Judasism, is evident from the fact, that "only the simpler part of believers are drawn into the delusion." And again "these fanatics refuse to aid the great moral enterprises of the day." Even the man whom they claim as the Messiah himself has spoken against the missionary cause. Matt. 23: 15. "This establishes its identity with" Judasism.

Theudas, failing to carry his points by other means, took the sword and perished with it; "and no doubt if these had the power they would follow his example, and probably come to a similar end. Why, one of "these deluded fanatics," a poor ignorant fisherman, whose name I believe was Peter, actually took the sword and cut off the ear of Malchus, one of the servants that went out to take their Leader into custody: besides, when they were about preaching, they spoke against the priesthood and the temple, &c. They called the scribes and pharisees "hypocrites," a "generation of vipers;" and sent them all to hell, i. e. all that did not believe just as they did.—These things establish their identity with Theudasism.—But John has been beheaded, and Jesus lies in the tomb, and we could now hope that their deluded followers would come back to the temple and engage again in the worship of God, and service of his house, &c.

But a question arises here, which we propose next to consider; it is, how could such a delusion have gained such an influence among the people? How could they have gained so many proselytes to their fanaticism? "Their leaders were not the most thoroughly versed in the science of biblical literature." Jesus was a poor, uneducated mechanic, and John was as near being a farmer as anything else. These questions we will try to answer.

"The sentiment has a proselyting power over two classes of minds:

1. Those having a natural curiosity to know who the Messiah is—what kind of a man he is, and

2. "Those wishing something sensual;" a Messiah that they can see, and converse with, &c. "These are large classes, and such minds will be quite sure to be influenced by such fanaticism."

3. "Another fact that gives" Johnism "a great proselyting power, is that it is adapted to self righteousness." There is a natural desire in the heart for men to think they are the special favorites of heaven. Now for these poor deluded ones to suppose that they have "found him of whom Moses in the law and the prophets did write, while God's intelligent and scientific priesthood, even the whole sanhedrim, remain ignorant of Him, is peculiarly calculated to foster that spirit of self righteousness; it is to set themselves up as wiser and better than the whole nation of Israel. This gives this delusion a tremendous proselyting power.

4. Again, Johnism "adapts itself to the impatience of ardent minds, that cannot wait the slow progress" of divine Providence. They are anxious to see and converse with the Messiah, &c.

5. Again, Johnism "adapts itself to those impatient of the restraints of the covenants" or vows of the sanctuary. Many have been proselyted into the worship at the temple, "but not really converted; yet hating the odium of being turned out, seize readily upon this pretence afforded for withdrawing," &c.

6. Johnism "adapts itself to the prejudices of the poor against the rich." Hence they went mainly to that class to preach, and especially did Jesus take this course.

7. "Fanaticism is in itself contagious, and some minds are as much in danger when exposed to fanaticism, as their bodies would be if exposed to the small pox."

REMARKS.

1. We see the bad effects of Johnism on those that are deluded by it. Call the scribes and pharisees hypocrites, and the Jewish nation a generation of vipers, &c. It is difficult to tell what will be the final result on such minds.

2. "The History and Philosophy of this error, teaches us to beware of spiritual pride." Keep in the worship at the temple, be humble and retiring, and not think yourselves wiser and better than the learned and the experienced, &c.

3. "We are taught the importance of implicit confidence in God to keep us from falling into error."

In this last remark, at least, I presume we shall all most heartily unite. It is truly important, and as important for the learned and the great, as for fishermen, farmers and mechanics.

If the above sermon had been preached on the Sabbath after the Crucifixion, I think it would have contained as much truth, and as correct logic as did the sermon I heard from the desk of the third Presbyterian Church in this city last Sabbath evening.

But I remember that these very times were predicted in the blessed book that reveals to us the glorious hope of the true Israel of God. Let us be humble and thank God that we were

not left to fulfill those same prophecies, but "lift up our heads and rejoice, that the day of our redemption draweth nigh."

Yours in the blessed Hope,
L. P. JUDSON

Rochester, April 19, 1844.

Pilate & Herod made Friends

BY MISS E. C. CLEMONS.

PART III.

(Enter Prof. Brown, Elder White, Dr. Green, Farmer Cleveland and Dr. Proudfit.)

Dr. Green. Well, Gentlemen, I am most happy to see you. I trust we shall be as abundantly edified by comparing Prof. Stuart's views with those of others, as we have been in attending to Prof. Bush's!

Prof. Brown. The hints on the Interpretation of prophecy, by Prof. Stuart, were certainly very timely—and effectually checked the tide of error, which was fast rolling in, as all will remember. (Aside, I suppose I must eulogize him as he is a Congregationalist.) Farmer Cleveland, what say you to the "Hints."

Farmer C. Stuart's rules of interpretation are good, and so are his general remarks on the nature of prophecy.—He says, "Every passage of Scripture, or of any other book, is to be interpreted as bearing its plain and primary, and literal sense, unless good reasons can be given, why it should be tropically understood;" this is very well, but it were better if the learned man observed his rules.

Dr. Green. Well, well, we shall see. I consider that applying the little horn to Antiochus a masterly hint, decidedly. Mr. Morris thinks so too—he supposes the 2300 days must be literal days—the length of the vision, "covering the whole time of the persecutions of the Jews by Antiochus," from August 5, 171 to Dec. 25, 165, B. C. i. e. for 2333 days, rather more than 2300, but sufficiently near. Mr. M. thinks, no matter if every jot and tittle of God's word is not fulfilled—only build up our theory.

Eld. White. So do I, when I read the powerful works of Chase and Dowling; but then others say that it is the papacy, and sustain their position just as ably; as the slave said, 'some people tangle the Bible so!'

Farmer C. Would it not be well to remember the assertion of Daniel, when interpreting Nebuchadnezzar's dream,—that there is a God in Heaven, that revealeth secrets, and maketh known to the king what shall be in the latter days.

Prof. Brown. It is gratifying that we all agree as to the first two beasts, which correspond with the two first divisions of the image—the difference of opinion seems to commence with the third empire.

Dr. Green. Let us see; Prof. Stuart reasons very justly, in his inestimable and timely "Hints," that the fourth beast is the divided Grecian Empire, and its little horn, Antiochus, whom he also makes the horn of Daniel eighth. Let us refer to the law and to the testimony, and having a theory in our heads to sustain, I doubt not we shall find it accommodating as usual. Dan. vii. 7, reads, "After this, I saw in the night visions, and behold a fourth beast, dreadful, and terrible, and strong exceedingly; and it had great iron teeth—it devoured, and brake in pieces, and stamped the residue with the feet of it; it was diverse from all the beasts that were before it; and it had ten horns." Now there is a difficulty, it must be allowed, in disposing of this fourth beast, which Stuart makes the fifth kingdom.

Eld. White. How the fifth kingdom?

Dr. Green. Why, if the symbol of the Grecian Empire is divided, and the first part commencing with Alexander, made the third kingdom, and the remainder, consisting of the divisions of his kingdom, ruled by his successors, is the fourth dominion, then the beast, dreadful and terrible, of fierce countenance, (Deut. xxviii. 50,) Rome, which succeeds, must be the fifth.

Eld. White. Oh, no great difficulty; easily disposed of by the ingenious student. It is doubtless only a prosopopeia—a figure of speech, thrown in to make up harmony of number, and richness of style. Such incongruities abound in the Bible.—We shall find little trouble, however; for no man yet, with a good strong theory in his head, ever fails to build it up from the Bible. In this, Mr. Colver was eminently successful. So satisfactory was the construction of his theory, that several persons had, in consequence, "increased pleasure in

reading the Scriptures," because they prophesied more peace than before. The little horn he makes Nero, and as he persecuted the saints three or four years, he thinks it is near enough to the time. God is not very particular.

Dr. Green. We should get along very well with the Prof's exposition, had not that angel been so officious and said, "That the fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. Now, how can a third be a fourth, for the Grecian kingdom certainly preceded this, and we have said that the first half of the Grecian kingdom was the third, corresponding to the third kingdom of brass, and the other part was the fourth, corresponding to the iron part of the image, and to the goat of chap. 8th.

Farmer C. It was diverse from all the beasts that were before it. In what respect was the divided Greek Empire different from those before it. Where was the wide difference between the Syrian and the other three kingdoms, into which Alexander's was divided? Dan. viii. 21. The rough goat is the kingdom of Grecia, and the horn that is between his eyes is the first king. Now we might admit that they were divided, if there were no contradictions and absurdities involved in the supposition, and if the "plain, primary, and literal sense" reading, did not teach us otherwise.

Hear what admissions Rollin, the Catholic historian, makes: "It is generally agreed," he says, in his reflections on the Prophecies of Daniel, (see Rollin's Ancient Hist. in 6 vols., vol. 1, p. 352,) "that these two visions, the one of the image composed of different metals, the other of the four beasts that came up out of the sea, signified so many different monarchies, which were to succeed one another,—were to be successively destroyed by each other, and were all to give place to the eternal empire of Jesus Christ, for whom alone they had subsisted. (Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.) It is also agreed that these four monarchies were those of the Babylonians, of the Persians and Medes united, of the Macedonians, and of the Romans.—This is plainly demonstrated by the very order of their succession." He also says, (ib. p. 351,) "that in the third year of Cyrus, in the first month of that year, Daniel gave himself up to mourning and fasting for three weeks together. He was then near the river Tigris, in Persia. (Observe that this occurred after the dominion of the first beast, Babylon, was taken away.) When this time of fasting was ended, he saw the vision concerning the succession of the kings of Persia, the empire of the Greeks, and the conquests of the Romans. This revelation is related in the tenth, eleventh and twelfth chapters of the prophecies of Daniel." Thus Rollin allows all we wish him to allow, for if this is true, the days must be years. But to return to the childish views of Prof. Chase.

Read the 7th verse of the 8th chapter; there we find the goat, the fourth kingdom, according to Stuart and Chase, coming in the great fury of his power, from the west, casting down and stamping upon the ram, (which the angel said was Medo-Persia,) and then waxing very great. Here is the interesting spectacle of the fourth kingdom flying with the speed of wrath from Europe, over the Hellespont, Asia-Minor, and the Euphrates, "charging upon, and vanquishing the second kingdom." The third kingdom of brass, which was to bear rule over all the earth, where was it all this time? Evidently a nonentity, an abstraction, a figure of speech—a spiritual kingdom forsooth, as some suppose God's everlasting kingdom will be.

Dr. Proudfit. Oh, nonsense; you are not qualified to judge. Dr. Bond, the able editor of the Christian Advocate and Journal, speaks very highly of Prof. Chase's work. The Dr. says, speaking of all the good Methodists, the followers of Wesley and Fletcher, "We entreat our readers not to take the alarm at the title of this book. The writer does not pretend to prophesy, nor has the least squinting towards any of the Millerisms of the day. Yet if his views in regard to the prophecies of Daniel be correct, the long established opinion that the Roman empire is the fourth kingdom of the prophet, must give way to the more successful researches of Dr. Chase. Some other opinions which have been thought to be settled beyond doubt, are terribly shaken. We confess we are staggered though not overthrown. We must read again, and compare our author's views and arguments with Rollin and the commentators whom we had followed. This we must do,

but we confess with a strong misgiving that we shall have to yield our convictions to this little book. We advise all who are curious in such matters, to get a copy without delay. It is not often that we can say there is something new in the prophecies, and at the same time probably true." It is highly gratifying to see a Methodist take a Baptist by the hand and wish him God speed in proving the Son of man is not at the doors.

Farmer C. But Hengstenberg, one of the evangelical school in Germany, objects very much to the dividing one kingdom into two. He says, in Dan. vii. 6, it is said of the third kingdom, "Afterwards I beheld, and lo another beast like a leopard, which had upon the back of it four wings of a fowl: and the beast had also four heads; and dominion was given to it." Here the kingdom of Alexander manifestly is symbolized, together with that of his principal successors. Compare this passage of the seventh with viii. 8. The he-goat, which the angel says, ver. 21, is Grecia, waxed very great, and when he was strong, the great horn or kingdom was broken, and for it came up four notable ones, towards the four winds of heaven." Dan. viii. 22, "Now that being broken, whereas four stood up for it, four kingdoms shall arise out of the nation, but not with his power." If now the four horns here symbolize the four kingdoms (Egypt, Syria, Thrace and Macedonia,) arising out of Alexander's kingdom, how can it fail to be perceived that the four heads, mentioned in Dan. vii. 6, symbolize the same kingdom? Hengstenberg secondly objects, that the manner in which the fourth kingdom is described, makes the assumption impossible, that it is the kingdom of Alexander's successors. From Dan. ii. 33, 40, he says it is evident that a kingdom is described, which at first formed a whole, and only at a later period was divided. This is especially clear in ver. 41. That the feet and toes of the Colossus are partly of iron, and partly of clay, is here explained—the fourth kingdom shall be divided. But if the division is symbolical by this mixture, then the entirely iron legs must symbolize an undivided kingdom." Such are his views, in accordance with the long established opinion that the Roman Empire is the fourth kingdom of the prophet.

Dr. Green. How is this? You a Millerite, and quote from a German author? absurd!

Farmer C. You will remember that Germany has yet a few, who are stemming the tide of error, which is coming in on the great majority of her writers. And Hengstenberg is not the least among her evangelical theologians. He says, farther, "If we consider the fourth kingdom to be that of the Greeks, we cannot point out the ten kings or kingdoms, which, according to the 5th chapter, vs. 7, 8, 24, were to arise from the fourth kingdom, nor the king who was to annihilate three of them.

Dr. Proudfit. Cannot point out the ten kings? why yes we can; we reckon up the kings that reigned on one of the horns, Syria—before Antiochus, and they make ten, and these must make ten horns of the vision!

Farmer C. Why not reckon up the kings, and the aspirants, too, of the four dynasties, if they constituted the fourth empire?

Dr. Proudfit. For the very good reason, you ignoramus, that they would make too many. We agree with Dr. Bond, that there is something new in the prophecies which is probably true.

Prof. Brown I do not quite approve of Prof. Chase's construction of the passage under consideration. Bishop Newton, and also Sir Isaac Newton, both lay it down as an established principle that a horn in the style of Daniel, doth not signify any particular king, but is an emblem of a kingdom.—This is a principle settled beyond a doubt, and I cannot say with Dr. Bond that, in my mind, it is terribly shaken. Besides, as I understand it, the brother takes his one horn, Syria, and plants ten horns upon it, whereas, in the prophecy, they are firmly rooted in the head of the fourth beast. I am a little suspicious of the consequences of giving away the long established opinions to the more successful researches of Prof. Chase.

Dr. Proudfit. (Aside to Prof. Brown.) Never mind. We thus escape the conclusion that the great event at the close of the prophetic periods is the coming of Christ, and the setting up of God's everlasting Kingdom, and that is very important to be established to prevent delusion.

Prof. Brown. Of course—of course. Well, I am willing to hear candidly on both sides, and then judge.

Dr. Proudfit. There is a very great objection to carrying down the vision for so long a period, as

we must if we do not call the little horn Antiochus. Let it be understood, that the vision is closed up, by that very illustrious tributary, and a complacent satisfaction steals over the mind. It inspires the agreeable faith, all things remain as they were from the beginning of the creation, effectually soothes the agitation and trouble of looking the fearful judgment in the face. With Dr. Bond I am most happy to be *staggered* in the advent belief of those superstitious men, Wesley and Fletcher.

Prof. Brown. I am pleased with the tact displayed by Stuart; he asserts that the little horn, (beyond all doubt) Antiochus, made war upon the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom! Long established opinions share the same fate at his hands, as in the case mentioned. This means, according to his construction, that the Ancient of days came and rendered judgment to the Saints, vindicated the cause of the pious, and restored to them the kingdom which had been taken away by Antiochus. Now who will not allow that this is very ingenious at least.

Farmer C. Very ridiculous and blasphemous at least. The angel says, these great beasts which are four, are four kingdoms, which shall arise out of the earth. He does not say that the three first are four, by dividing the third, to the last part of which the fourth beast, dreadful and terrible exceedingly, must correspond, for the accommodation of the admirers of the miserable Syrian tributary. Oh, no; he says, out of the fourth kingdom came ten horns, and there came up among them another little horn before whom those of the first horns were plucked up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things. And he waxed exceedingly great, and cast some of the stars to the ground and stamped upon them. And prevailed against the Saints of the Most High, until the time came that the saints possessed the kingdom.—25th ver. of 7th Chap. And he (Antiochus, according to Stuart and Chase,) shall speak great words against the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times, and the dividing of times. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom, under the whole heavens, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

To be continued.

"TIS THROUGH MUCH TRIBULATION," &c.—

The greatest favorites of heaven have to wade through afflictions.—Trials of various kinds press close upon their being. 'Tis through much tribulation that any saint enters the Kingdom of God. Our sun may shine brightly for a season, and our way be marked with calmness and tranquility, but how suddenly is it often overcast with portentous clouds; and our course ruffled with troubles, inward and outward, personal and relative! How often is bitterness mingled with the sweets of life! Troops of diseases stand ready to attack our persons, and floods of sorrow to break in upon our souls, or grief, at the loss of those, bound to us by the tenderest ties, may cut us to the heart. "We that are in this tabernacle do groan being burdened."

There is nothing strange in the fact, that children of the Kingdom suffer in the flesh. This world is not the place of their rest.—God, in the redemption of His people, has never surrendered the right to lay on them whatsoever He pleases, and deal with them as shall best subserve His glory and their eternal blessedness. God never leads the saints through deep waters of affliction, but for some wise and glorious end. How often do the ransomed go mourning all the way to Mount Zion—with desires thwarted—hopes dashed and comforts embittered. But the Covenant of the God of peace with them shall not be broken. They shall triumphantly enter the rest above with songs of everlasting joy. "And God shall wipe away all tears from their eyes, and there shall be no more sorrow, nor crying, neither shall there be

any more pain, for the former things have passed away."—*N. H. Bap. Reg.*

THE CHURCH.—The divine command says, "*Lay not up treasures on earth;*" yet, as a body, the church has become rich. From the mother down to the youngest daughter, they have their *treasure on earth, legally held*, by bodies corporate, and incorporate, from the enormous sum of millions, down to hundreds and tens of dollars. The same may be said of many individual members and ministers of churches.—They are as eager to lay up treasures on earth as the unconverted worldling. There is no difference in this respect, between the church and the world. With the church, it is an *easy* thing for a rich man to enter into the kingdom; but with Christ, it was hard, nearly or quite impossible. With the church, *covetousness* is no sin, it is not rebuked in its members; but with Paul it was *idolatry*, and would exclude its possessor from the kingdom of God. Oh! how wide the extremes between the *primitive* and the *present* church. The first was poor but benevolent, despised, persecuted, and composed of strangers and pilgrims on earth. While the latter is covetous, and at least as rich as the world around them; is highly esteemed, *not* persecuted, but *persecutes!* and has its *treasure, its habitation and its affection on this earth*, as much as any wordly body of the same number of members.

As a general remark, the *principles of common deal* are identically the same in the church and the world. "The love of money, the root of all evil," originates and completes the bargains, contracts, deeds, bonds, obligations and business engagements of the church and the world. The principle of *doing to others as we would that they should do unto us; of loving our neighbor as one's self*; has given place in the ministry and church to its *opposite, viz: love of money and self*. These are painful facts, to which the cries of the down-trodden slaves, the suffering moans of the defrauded widows and orphans, the pinching wants of many of the oppressed poor of our world, and the daily transactions of business men of the church, bear the most convincing testimony. And the case is rendered doubly painful, when we realize that there is no hope of a reformation: your only safety then, is, to leave a body which acts in such open violation to the sacred principles of equity and truth, and neglects to correct her wrongs.

Pride is another crying sin of the church. It is true that the ministry occasionally rebuke it in *precept*; but with the mass, precept is without *example*. They are living examples of pride, ostentation, and vanity. Compare them with Christ, or the primitive ministry, and oh! how wide the contrast—there is no resemblance. The church, also, talks of humility, and pray for more; but at the same time her members are found, as it were, standing in the corners of the street inquiring for the latest fashions of the world, eager to imitate them. Instead of *not being conformed* to the world, as God requires, the great desire seems to be *to conform* to it in all things.

What but pride rears the costly domes, and caparisons the pulpits of the churches? nothing. If pride does not reign in the church, then she reigns no where. It is true there are exceptions, but no more than can be found in the world. In short the church receive and hold in good fellowship the *proud*; but "*God resisteth the proud,*" and will soon destroy them.—*Voice of Truth.*

ITALY.—The last letters from Italy are full of accounts of the armed bands which have of late re-appeared in the Appenines and in the low country on the coast of the Adriatic; and that all the troops the Pope has at his disposal at

Bologna are not sufficient to prevent the nightly depredations to which that city is exposed. The leading Italian political refugees in Paris have been sent for by the Prefect of Police, and cautioned against carrying on or entering into any conspiracy for revolutionizing Italy.

THE BIBLE.—A French officer, who was a prisoner, on his parole at Reading, met with a Bible. He read it, and was so struck with its contents that he was convinced as to the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my school-fellow, Barnadotte, who is become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My object," said the Christian officer, "is the same," We only differ as to the place. The object of Barnadotte is to obtain a crown in Sweden; mine, mine to obtain one in HEAVEN.—*Eng. Paper.*

"WITHOUT REMEDY,"—"He that being often reproved, hardeneth his neck, shall be suddenly destroyed, and that without remedy."—Prov. xxix: 1.

Destruction without remedy! Fearful condition for a thinking, sensitive, deathless spirit. Miserable indeed is the man who, by impenitence and Christlessness, is treasuring up such a doom! Through all the trying vicissitudes of his mortal life; when cares press upon him; providences frown; friends desert; afflictions beat, and terrors appal, he shall have no substantial remedy. He has no Almighty friend to whom he can appeal; no gracious succor on which he can rely. Alone, unsupported, unguided, he goes down to his grave, without one reflection to soothe, or one hope to cheer him. Loneliness is the history of his life—darkness, desertion, and terror, are the attendants of his death. In life there is for him no "remedy."

He has no remedy in death! He has lived without God, so without God must he die. The fell destroyer comes apace, and the fierce death struggle siezes him. The chill of dissolution covers him; his eye glazes and fixes in death; his form stiffens; his senses reel; his soul departs. But in this strange and terrible experience, there is for him "no remedy."

He has no remedy in judgment! Aghast, and convulsed with fear, he draws nigh the throne of destiny. He sees the glorious Advocate, with the throng, which no man can number, of those washed by his blood, and redeemed by his love. He sees the scroll of life unrolled; every disguise removed; the record of every secret sin, every passion, and every shame set forth in characters of fire. There is no blood to wash; no voice of intercession to excuse; no friend or helper to assist. He hears from every voice, and sees in every glance, that there is "no remedy." *New York Evangelist.*

STATE OF THE CAUSE.—The Lord is with us in this city. Never have we witnessed a more unshaken faith in the speedy coming of Christ among the saints here, than now. Bro. Barry has baptized a number at Scottsville and Fowlerville. He is now on a visit to Albany, New York, and Boston. He designs, the Lord willing, to return soon. The good cause is prospering at Oswego. A few days since about 90 or 100 happy children commemorated the sufferings and death of our glorious Redeemer there. In that, and many other places from which we hear, God's people are coming out of Babylon, and rejoicing in hope of soon reigning in glory on the new earth. The work is the Lord's and will prevail.—*Voice of Truth.*

A FOLLOWER OF JESUS!—The salary of the Bishop of Canterbury Eng. is \$76,500 pr. annum.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 22, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH THE
SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfillment only in the New Earth, wherein dwell eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843 which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th. was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2:00 days, of Dan. 8th and 9th, was given. B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—“For the vision is yet for an appointed time, but at the end” [of the prophetic periods] “it shall speak and not lie; though it tarry,” [beyond their apparent termination] “wait for it; because” [when they are fulfilled] “it will surely come, it will not tarry.”

Editorial Correspondence.

Dear Bro. Hale,—Our Advent Conference commenced at Franklin Hall, on Monday. The forenoon was occupied by a consideration of the 23d chapter of Jeremiah, and parallel portions of Scripture, the brethren having formed themselves into a Bible-class. In the afternoon, the brethren had a conference and prayer-meeting, brn. Teal, Matthias and Snow addressed the meeting. In the evening, bro. Battersby lectured on the 2d of Daniel at DeLancy street.

Tuesday forenoon was occupied in a Bible class, in the consideration of the events of the 1000 years, and the question, “Who will have part in the first resurrection?” and also, “What promise is there to the carnal Jews?” At the conference and prayer-meeting, brn. Curry, Mitchell, and Canfield addressed the meeting on the necessity of preparation for the Lord's coming, and the scriptural ground of our views. In the evening bro. Mitchell preached a discourse on waiting for his Son from heaven.

Wednesday morning was devoted as usual to Bible-class exercises. The question considered, was, the “Desolation of Zion, and the prospect of her coming deliverance.” The 7th chapter of Micah was particularly examined, in connection with the parallel portions of Scripture. In the afternoon I lectured on the parable of our Savior in Luke xx. 9—16, showing that the sending the servants and Son to the husbandmen correspond with four great

offers of mercy which have been extended to the Jews since the commencement of their seven times captivity. In the evening, bro. Litch lectured at Delancy st. church, on the three woe trumpets of Rev. He showed the accuracy of the fulfillment of the five months—150 years—that the Mahomedans were to have power to hurt men: and also, the hour, day, month, and year—391 years and 15 days—that they were to have power to kill one third part of men, reckoning from the time Decaozes asked permission of Amurath, to reign, and fulfilled Aug. 11th, 1840, when that event was responded to by a like surrender of the Sultan's supremacy to the allied powers. He then referred to the probability that, as the voluntary passing away of the Grecian supremacy was responded to with such accuracy, at the end of 391 years and 15 days, by the voluntary passing away of the Turkish supremacy, so the final end of the Grecian empire in the conquest of Constantinople by the Turks on the 27th day of May, 1453, may be responded to with the same accuracy at the end of 391 years and 15 days from that event by the final end of the Turkish empire in the conquest of its capital by some of the Christian powers of Europe. This probability was strengthened by the present aspect of affairs in Europe. The whole of that continent is in a very unsettled state; and Russia, in addition to her force in the Black Sea, is at this moment collecting an army of 200,000 men on her southeastern frontier, nominally for the purpose of warring with the Caucasians, but which looks far more likely to be destined against long-coveted Turkey. He also alluded to the present excited state of the world as evidence that the nations are indeed angry. Our Conference, we expect, will continue through the week. Yours in haste.

NEW-YORK, May 7, 1844.

Dear Bro. Hale,—The Conference again met on Thursday morning, at Franklin Hall, as a Bible-Class, and considered the nature of the two covenants, or rather the New Covenant which God will make with his people “after those days.” As illustrative of this, the 31st of Jer. was considered in connection with Ezek. 36th, Gal. 3d and 4th, and Heb. 8th, 9th, and 10th, with parallel passages.—The general opinion seemed to be, that the New Covenant will only be consummated in the “New Earth wherein dwelleth righteousness.”

A spirit of harmony and love prevails with all present. No clashing views are canvassed, and no conflicting interests arise. All are strong in the faith, and patiently waiting for his appearing, who will not long tarry. There are no symptoms of going back; but all are pressing onward, looking for the Son from Heaven. We learn from those from the country that there is no faltering there; but in all places the brethren remain steadfast, grounded upon the word of God.

Great excitement prevails in this city, on account of the riots in Philadelphia. This (Wednesday) afternoon, the native Americans were to have a mass meeting in the Park to sympathise with the friends of those who have been murdered by the Irish, but feared violence and postponed it. According to the last reports the city is in possession of the mob, who have burned about one hundred buildings, including four Catholic churches, with other public buildings, and seem resolved to exterminate all that pertains to the Catholic Irish. A dozen or more Americans were shot down by the Irish. It was the remark of a Philadelphia divine a year or two since, that during the millenium all the men in the world would not be christians; but the state of society would be every where similar to the present state of society in Philadelphia. They now can have a foretaste of their expected “latter day glory!!!”

In the afternoon, bro. Litch lectured at Franklin Hall on the necessity of a preparation for the Lord's coming, and the certainty of the Father's good pleasure to give the kingdom to his children. He showed that Christ never designed his people should look to this world for ease, or wealth, or honor, but enjoined upon them to lay up their treasures in heaven, that their hearts might be there. And as Israel, on that memorable night, when they came out of Egypt, eat the passover with their loins girded about, their shoes on their feet, and their staves in their hand, ready to depart at the first signal; so should we now live with our loins girded about and our lamps burning, like unto men that wait for their Lord, that when he cometh and knocketh we may open unto him immediately.

In the evening bro. Himes lectured at the church in Delancy street, on the assurance of our Savior that he will be with his children to the end of the world. He showed first that God had owned and blessed us thus far, an evidence that he had been with us. Second, that he is still with us—the cause is his; and third, that we need have no fears for the future, for He who has been with us thus far has promised to be with us to the end. In haste,

S. BLISS.

NEW-YORK, May 9, 1844.

Bro. Hale,—The conference was continued on Friday—the brethren and sisters held a meeting as a Bible-class in the forenoon at Franklin Hall. The question under consideration was the tarrying of the vision, and our duty in this emergency. In reference to this, the 2d of Hab. and the 10th of Heb. with other kindred texts were very fully considered, and decided to be written in reference to such an emergency, that the hearts of those looking for the Lord might be encouraged to patient waiting. The question then arose as to where we could go back, if we were so disposed; and on a review of the whole question, it was the unanimous opinion of those present, that there could be no going back only to perdition. And the Conference wish to have it understood every where, that they have nothing to give up, or to go back to—not being of the number of those who draw back unto perdition, but intend to believe to the saving of their souls. After these exercises several reports were made from those abroad, of the state of the cause in various places; and while quite a number of conversions were reported since the passing by of the time; yet there were no known desertions.

In the afternoon bro. I. H. Shipman lectured at the same place, on the parable of the supper in Luke 14th. This he showed to be the marriage supper of the Lamb, when those who are recompensed at the resurrection of the just, will eat bread in the Kingdom of God. He also showed that God was now sending his servants to those who have been bidden, to inform them that all things are now ready; but that the various sects, as in the parable, have begun with one consent to say, “I pray thee have me excused,”—some turning to their farms, others to their merchandize, and others to their pleasures,—so that they cannot come; and therefore, the Master of the house is again sending forth his servants quickly into the streets and lanes of the city, that they may bring in the lame, the halt, and the blind, that his house may be furnished with guests; for not one of those who were bidden and have rejected the summons to come in, shall taste of his supper.

In the evening, bro. S. S. Snow lectured at the church on the corner of Delancy and Chrystie sts.—His subject was the sounding of the seventh trumpet as the ushering in of God's Everlasting Kingdom. He spoke of the angel in Rev. x. 1, as the Advent angel, and the “little book” which he held “open in his hand,” as the book of Daniel, which

was to be "closed up and sealed," till the time of the end, and which consequently would then be open. The conference closed with the exercises of the evening. In haste, S. BLISS.

NEW-YORK, May 11, 1842.

Foreign News

BY THE BRITANNIA.

The news from the Old World is of a very interesting character, particularly from Turkey. It would seem that she is rousing herself for a last desperate effort.

"The news from Turkey is at once startling and characteristic. The government had issued a summons to its Musselmen subjects, commanding their attendance in their mosques on a stated day, to hear an imperial decree which materially affected their interests. All the troops in the garrison were got under arms, and, with their assistance, the mosques were surrounded, and some 15,000 men, including the survivors of the famous Janissary corps, were seized under pretence of military service, and transported in steamers and ships of war to the islands in the sea of Marmora. They were then rigidly examined; many of those who were known to be living in service were sent back to their masters, while the rest were ordered to be enlisted in the naval or military services. This extraordinary measure is attributed not to any actual necessity for fresh conscripts, but to a prevailing rumor that a conspiracy was in progress for the purpose of making a general attack upon the Franks, as a retaliation for the late concessions to France and England in regard to renegades. On the 28th ultimo the Porte added 3000 men to its army; and it was said that a levy of 10,000 Armenians, 7500 Greeks, and 3000 Jews, was about to take place in the arsenal, rope-works, tanneries, the cloth factories, &c., in order to strengthen the naval and military force of the empire; 8000 men being about to be sent to Syria. The Porte has given way on the subject of converts to Mahomedanism. A communication to this effect had been made to the British Ambassador. In future, seceding converts are not to be punished on the spot, in the provinces, as heretofore, but are to be sent to Constantinople, to be dealt with by the government according to circumstances—that is to say, are not to be put to death. The Porte is about sending Fuad Effendi on a special mission to Madrid, nominally to congratulate the young Queen on her majority, but really to treat of the existing differences between Spain and the Emperor of Morocco. Reschid Pasha the Pasha of Roumelia, has been ordered to send troops to repress the excesses of the Albanians. The excesses committed have been much exaggerated.

A letter dated Constantinople, April 17, says:—The Porte has sent 2000 men in steamers to Salonica, for the purpose of keeping in check the riotous Albanians. As is customary at Constantinople, Russian agents are said to be at work exciting these disorders. A report has been presented to the Sultan by the Greek Patriarch, detailing in vivid terms the atrocities committed by the Albanians. The English and French Ambassadors have had frequent conferences with the Porte.—*Liverpool News Letter.*

ITALY.

The accounts from Italy are somewhat contradictory; but matters are evidently in a precarious state.

The accounts from Italy mention another insurrectionary outbreak in Calabria; but the precautions taken by Austria, in conjunction with the local governments, are expected to check any general rising for the present.

The latest advices state that tranquility was everywhere re-established. The prisoners arrested and in custody in Rome and Naples had been, or were about to be, liberated. The *Augsburg Gazette* has the following from Rome, April 2:—The special tribunal of Bologna has just delivered its judgment against some of the recent promoters of disturbance of the second class. Some have been sentenced to perpetual imprisonment, and others to various periods of confinement, of from 5 to 25 years.

A sergeant in the royal guard, at Naples, has been apprehended on suspicion of an intention to assassinate the King.

Some outrages have taken place in the legation of Forli, in Italy, and the public mind was uneasy, as expecting some extraordinary event. At Rimini, an attempt by a company of pontifical volunteers to disperse a crowd of people was successfully resisted.

Disturbances continued in Sicily. The insurgents had abandoned the cities and large towns, but it does not appear that many have been reduced to obedience.

Later accounts from Palermo speak of the famine in Sicily as being almost beyond precedent in that Island. Thousands of people were wandering among the hills, and many had absolutely died of hunger.

In the Valais, Switzerland, much agitation continued to prevail, at the last accounts, in consequence of a growing disaffection with the government, but no immediately serious results were apprehended.

From Spain we learn that the government has begun to interfere with the constitution of the municipal bodies, and that the councillors of Madrid have been entirely changed at the dictation of the Ministry. Several Carlist movements are mentioned, and much activity has been observed of late among the refugees on the French frontier. The quarrel between Spain and Morocco is not adjusted, and the Emperor, having been informed of the hostile intentions of the Spanish Government, is said to have proclaimed the "holy war" against the infidels. Preparations for the invasion of Morocco were making at Puerto de Santa Maria, where a fine brigade of artillery, destined for the expedition, has been already organized. M. Castillo was about to leave on a special mission to the Court of Rome.

A letter from Barcelona, of the 18th, states that seven unfortunates, suspected of being Carlist refugees, were shot within the Spanish frontiers, a few days previously.

Letters from Gibraltar of the 17th, state that Abdel-Kader is putting forward pretensions to the throne of Morocco.

From Portugal we have further accounts of the insurrection at Almeida, by which it appears that no impression had been made on the citadel by the bombardment, and that orders have been given to storm the place. It is, however, very doubtful whether the Queen's forces are strong enough to carry even so feeble a fortress, not outnumbering those of the garrison more than three-fold.

The *Augsburg Gazette* states from St. Petersburg that the Circassians are making great preparations to resist the forces of Russia, and that the troops of the former amount to 90,000 men, commanded by French and Polish officers.

We learn from Belgrade, April 6, that 60 of the persons in Serbia for political offences, the total number of whom is said to be nearly 700, have been condemned to death. Among them are the ex-Minister Rajewitsch, and several senators.

A Paris paper announces that the Emperor of Austria has published an imperial ordinance interdicting, under the severest penalties of fine and imprisonment, any Catholic subject of his majesty to embrace Protestantism, without having previously obtained an express permission from the government, which permission will not be granted except in serious circumstances, and until the competent authorities shall have admitted the necessity of such a change.

It would appear that murders are alarmingly frequent in Paris. "On Sunday morning," says the *Commerce*, "the body of a municipal guard was taken out of the Seine, near the bridge of Invalids. The inspection of the body showed that he had been murdered. It is said that, five days previously, the bodies of two other municipal guards were found in the river; and the guards who yesterday identified their comrade, declared that, in the last fortnight, six municipal guards perished in the same manner."

The Irish repeal agitation, and the government endeavoring to effect its suppression, are again occupying a large share of the public attention."

THE BIBLE.—It pains me to see the Bible treated as it is now-a-days, by many who are called learned and good men. I am one of the common people. We need and want the Bible. If our veneration and reverence for, and our faith in it, is destroyed, we are miserable creatures. We cannot draw our consolation from the Koran, nor from the wells of philosophy. Our minds are weak, and much of our time must be spent in earning our daily bread. I would respectfully and earnestly say, O, ye Biblical critics, philologists, theologians, and philosophers, take heed what you say and do. It may be sport to you; it is death to us. Take not our holy Bible away from us, till you have made another yourselves, better, and better suited to meet all our moral and spiritual wants! When you are writing books full of learning and genius, remember the poor. If you teach them to think lightly of the Bible, you will make their degradation and wretchedness complete.—*Chris. World.*

"GIVE US OUR DAILY BREAD."

This is a part of that beautiful and comprehensive prayer that Jesus taught his disciples. But O, how many say it in a heartless manner, how many say it that have bread enough and some to spare to others, and how many there are that make this prayer in solemn mockery while their bread is wasting. But how many, O how many, it is to be regretted, in this land of plenty, are under the necessity of saying it in sober earnest. And would it not be well for those that have their daily and yearly bread prepared, to take a morning walk, and visit the places of poverty which surround them, and see if there are not some poor little starving children, who are praying 'Give us this day our daily bread.' Not long since, a benevolent gentleman in the city of Boston, in one of his morning walks, stepped into a poor looking tenement, and as he entered the room, all was still excepting the voice of a little boy in prayer, and that prayer was, 'Give us this day our daily bread.' When the little suppliant arose, the gentleman said, 'Why do you pray thus?' 'Because, answered the boy, I have nothing to eat, and mother who has gone out to wash, told me to pray this prayer, and God would send me some bread. The gentleman left, deeply affected, and sent in a quantity of bread to the little boy.—Soon after, calling again, he found the little fellow satisfying the cravings of hunger. He looked up to the gentleman with a beaming eye, saying, mother told me if I would pray, 'Give us this day our daily bread,' God would send me some bread, and see what he has sent me. 'O how glad I am.' *M. Star.*

Modern Commercial Embarrassments.

THE CAUSE ASSIGNED BY THE WORD OF GOD.

"This know also, that in the last days perilous times shall come, for men shall be . . . TRUCE-BREAKERS."

Every body has participated more or less deeply in the suffering which has resulted from the suspension and fluctuation of business for a few years past. Every class of the community has felt and bewailed the condition of things, as the limited tornado, or the wide-sweeping tempest have prostrated all before them; and the legislative hall, the pulpit, the exchange, the counting-room and the fire-side, have endeavored to point out the cause of the evil, and to devise a remedy. Bad administration of government, bad financial systems, bad social organizations, bad management of the several branches of business—all these causes have been dwelt upon, and the corresponding remedy has been suggested, perhaps attempted to be applied. But granting that all these bad causes may have done something in producing the result, the grand secret of the trouble, after all, however those most deeply interested have been conscious of it, has not been so publicly spoken of. The apostle predicted the fact, and assigned the cause. It is this. *The personal dishonesty of the age has destroyed the confidence of men in each other.* To use the phrase of business-men, "they don't know who to trust."

We give below some facts, which will illustrate the evil in its operation; yes, "operation!" that is the word by which these legalized villainies are designated.

Let it be remembered, however, that these give only a small part of the dark picture.

And it should not be forgotten, that many who have been engaged in these operations, are professed Christians, as they must be to fulfil the prophecy—"having a form of godliness."

The extract which refers to this country is taken from the *Christian Advocate and Journal* of May 1, that which refers to England, from the *Liverpool European Times*.

"Dear Dr. Bond:—In my last letter I showed you that, as the result of speculations, chiefly in lands and negroes, the people of Mississippi became involved in debts to the amount of \$150,000,000, a part of which, by the system of banking adopted here, had been converted into debts to the banks, in the expectation that all would be paid from future crops of cotton.

The vast debts of these men came into the hands of the lawyers, and the extent of the litigation which ensued, is probably without parallel in any country. In the United States Circuit Court for the southern district, comprehending only one half of the State, over four thousand suits in favor of creditors from other states, were brought in a single year, and in the two or three succeeding years between three and four thousand more, making the suits within the period named, in that court alone, between seven and eight thousand. In the county of Hines, and against defendants in the county, with a white population of less than seven thousand, and where the white male inhabitants over twenty-one years of age did not exceed sixteen hundred, more than five thousand suits were brought in the Circuit Court for the county in one year;—and in the two or three years succeeding, more than eight thousand more, making more than thirteen thousand suits during the same period in one county. A distinguished member of the bar informed me that he had himself instituted five hundred suits in the U. S. Court, and one thousand in the County Court at one term. There are fifty-seven counties in the state, but the relative number of suits in them all was not as great, though in some of them it was greater. In the ratio of the suits in this one county, including the actions in the U. S. Court, the number of suits in this state, or causes of action occurring between 1833 and 1838, must have been three hundred and fifty thousand.

In the conflicts at the bar, counsel partook of the

feelings of their clients, and personal rencontres, duels, and deaths were not unfrequently the results.

Thousands of men having no connection with the original indebtedness of the community, became sureties for others, and imbibing the common idea, that such liabilities imposed no obligation on the conscience, conveyed their property for the benefit of their families, relying upon the sympathies of jurors for protection, on a question of fraudulent transfer. In various ways some creditors obtained their debts, a few obtained a small part, and many obtained nothing. *The people failed—the merchants failed—the speculators failed—the slave-dealers failed,* the courts decided that notes given in payment for negroes unlawfully sold were void—the banks failed, and the bankrupt act balanced the account; and that the grandeur and symmetrical proportions of the affair might not be disturbed, *the state has repudiated its bonds, and the people, who obtained the money upon the faith of them,* by popular majority in the elections, have sanctioned it; individual indebtedness has been swept away by bankrupt certificates, and public indebtedness by repudiation—twin brothers of a common paternity—both having claims to a favorable consideration in the judgment of some, when applied to future debts contracted in view of them, but both infamous as applicable to the past.

What has been said of the indebtedness of Mississippi and its causes, is true to a great extent in Alabama, and to some extent in Louisiana, and an examination of the subject will show, that the domestic slave trade was the chief cause, not only of the overthrow of the prosperity of the southwestern states, but of the financial embarrassments of the whole country. It created debts by hundreds of millions—it exhausted the capital of banks—it issued fifty or sixty millions of state bonds to create new banks, and consumed their entire avails—it made the nation a nation of bankrupts—it provoked the vengeance of Almighty God."

"INSOLVENCY IN ENGLAND. During the month of March there appeared in the *Gazette* 97 bankrupts; 432 insolvents, who have received vesting orders, by which their persons are protected against their creditors; and 42 assignments to trustees; making a total of 571 cases of insolvency. There is a gradual increase of insolvency. In March, 1843, there were 98 bankrupts, 368 vesting orders granted, and 28 assignments—a total of 494. *It may be assumed that not more than one case in ten is gazetted;* this would make the insolvencies for March, 1844, 5,710; and if there be a deficiency of only £200 in each, the monthly loss would be £1,142,000. On these assumed data, the loss during the year 1843 was £12,000,000, or considerably more than double the poor rates, and three-sevenths of the interest of the national debt."

"Meeting of the Christian Alliance."

This Society, the object of which is to circulate the Bible, and promote religious liberty in Italy, met at the New York Tabernacle on the evening of April 10th, to solicit funds for that purpose. This society has been in existence about ten years, and is now exhausted of funds. The result of the meeting was very unsuccessful, "no gentleman came forward to respond to the repeated calls of the speaker to hand in subscriptions."

Mr. SPENCER H. COVE said that the apathy of the people on the subject they had met upon was most discouraging—they had been working some eight months and could do nothing; not even get as much as would pay for the lights—not even the printing.

We make the following extract from the remarks of Mr. KIRK on that occasion.

"The character of Papacy interferes with the whole spiritual headship and kingship of the Lord Jesus Christ. It is opposed to His sacred rights and the highest interests of mankind—the right of conscience. It dictates who and what and when man shall worship. It takes away from the Savior and says, 'offer to me your incense—here bow down in the dust—here seek salvation.' It also deprives men of their civil rights. Look at Italy, without commerce, without agriculture, without the right of changing her rulers, no matter what they do—and see to what degradation of servitude and bondage this Papacy reduces them. Oh! Italy, Italy, what a noble mind lies crushed beneath that iron foot, and yet men stand and look on in cold blood, and let Jesuits play their desperate game in

that lovely but ill-fated land! This despotism has crushed and ruined lovely and unhappy Italy. One of her writers says,—"If the Christian republics had preserved the religion of Christ as he believed it, we should have been in a different state; but by the Court of Rome the Italians have been made a most irreligious people—'nearest Rome, the least religion,' is the Italian motto." "Whoever," says another, "considers well the law of the gospel, will see that the Popes, though bearing the name of Vicars of Christ, have introduced another religion, which has nothing of Christ but the name. Christ taught his disciples to be poor—they aspired to be rich; he taught them to be humble—they are puffed up with the lordship of the world and the love of dominion; he taught them to obey; they to break all oaths." This is the despotism, not of the Pope—the poor old man is a cypher—but of the Cardinals, Princes and Bishops. Mr. Kirk then went on to speak of the vigilance of Rome. The spirit of old Rome never slumbered. The Bishop of Rome claimed to be the head of the Church—then go to the Cardinals and the Priests—and it has destroyed the independence of the Church. In all the recent meetings about Rome, they found that her efforts were to establish a politico-religious Roman power especially. Every feeling of this kind was manifested in popery. The design, aim and object of the present movement was to subdue it in this nation. They were deterred to oppose its movements, and to stand or fall together. (Applause.) They must expect a tremendous conflict in the present struggle, and it was designed by Providence, who had selected this to be the last battle field of Christianity. The religious despotisms of the earth were detested as Romish despotisms. In Italy there was a crying debt at present in existence, which, like that of England, crippled the resources of the country; and taxes which but last year were 24, were now 45 a head. The Duke of Tuscany, who possesses a large fortune, refused to invest it in stocks at Rome last year, stating there was no security in the place. There was also over the whole country an unquenchable spirit of resistance to Roman power, and the Church of Milan would have long since burst out but for an undue interference.

NO DIFFERENCE NOW.—While some represent the doctrine of the immediate coming of Christ as an error, a delusion, and are bringing all their powers into requisition to expose its fallacy, not a few are throwing out their bait to decoy from the right path. They say, there is no difference now between us, since "the time is past;" we all believe in the coming of Christ, and do not know but that he may come at any moment; therefore let us cease contending about these non-essentials—unite our efforts for doing good, and live in peace with each other.

Beware that no man beguile you with enticing and deceptive words. If there is no difference between us, why do they treat with utter neglect, if not with contempt, those Advent hymns found in their own hymn-books, to say nothing of ours? Why do they not preach the near coming of the resurrection—the creation of new heavens and earth, on which the saints, with Christ, are to reign forever? Why do they not expose the fables of a temporal millennium, and the return to the land of Palestine of the carnal Jews; and why do they not proclaim the fulfilment of the signs of Christ's coming, expose the corruptions of the church and the world, and come out of Babylon, as God commands? Let them answer these questions before you agree that there is no difference between us, or be deceived by their flattery.—*Voice of Truth.*

WAITING.—Many have now reached that point where they expected to meet their Lord. He has not come, and the inquiry is made, What will you do now? Do? why, just what he has told us to do. He has told us to wait, "to watch and pray" and be "ready," for "ye know not at what hour" your Lord will come. We now stand where we should look for him "hourly."—*Voice of Truth.*

Moral Cause of Insanity.

The religious press have been fond of making it appear that the doctrine of the Advent has been a fertile cause of insanity—using the same argument that infidels have so long made use of against Christianity. And every instance which could in the most remote manner be traced to “Millerism” as the supposed cause, has gone the entire rounds of the *evangelical* press. However just they may suppose such a course may be in reference to the doctrine of the Advent, may be seen by the indignation which they manifest, when any of their own measures are referred to as the cause of the same evil. As an illustration, we give the following from the Hartford Christian Secretary:—

“In looking over the report of the Massachusetts State Lunatic Hospital at Worcester, we were surprised to find in the table of ‘Moral Causes of Insanity,’ the ‘followers of Knapp’ set down as a class. Why he was selected from among many other revival preachers, the learned Doctor does not inform his readers. We have never learned that Phinney, Kirk, and Birchard are less exciting preachers than Mr. Knapp, or that they have fewer ‘followers’ nor that those followers are destitute of the zeal which would give them a place in the table of causes according to the classification there used. The use made of Mr. Knapp’s name in that place evidently has some significant meaning. To attack a clergyman who has his credentials from a denomination which is as respectable in numbers and influence as any in the United States, seems to be, to say the least, very impolitic; and how the shrewd, far-seeing Superintendent was betrayed into such indiscretion, we are at a loss to determine. We presume, however, he is so much in the habit of being told that his opinions are law, that he does not give himself time to reflect upon the bearing of much that he writes. If *exciting* preaching is bad in its influence, why not come out and say that all kinds of excitements are so, and give each a place in these tables? Is the excitement of a ball-room less hurtful than preaching? Are political mass-meetings, and songs of revelry, shouting and huzzaing, more soothing to the mind pre-disposed to insanity than the truths and doctrines of Christianity? Why does he not say that camp-meetings are a cause? He knows full well that some bishop, or the whole Methodist denomination, would make him *feel* his indiscretion. There seems to be a want of candor in the statement of causes which does not become a public man occupying the station that Dr. Woodward now does; he being “at the head of the model institution of the country.”

How has the Doctor been able to ascertain the cause, and find a niche for the “followers of Knapp?” The most learned authors on insanity uniformly agree that the causes are very obscure. “The most accurate inquiries exposing nothing that could have contributed to that event.”

“The causes of many diseases are obscure—those of insanity are peculiarly so. Hence we find few authorities attempt to give anything more than the *supposed* or *probable* causes.” The Doctor, by way of apology, says, “that if we have failed in *rightly ascertaining* causes, we have only fallen into common error.” Again, “It may not be improper to remark that in almost all the tables a large proportion are stated as cause *unknown*.” The statistical tables of Dr. W. have more than once been questioned by individuals and authors whose scientific knowledge will not suffer in comparison with his. Many physicians now discard those tables as useless, erroneous, and calcu-

lated to mislead. We admit that the author of that report has as much knowledge of insanity as any other man who has had the same amount of experience, but we think quite as egotistical as learned. We do not believe the cause of insanity can be ascertained sufficiently clear to warrant a classification of “followers of Knapp, Phinney, Kirk,” &c.

It would be a very nice discrimination to be able to tell whether an undue religious excitement is the *cause* or *effect* of insanity, and still more difficult to distinguish the “followers” of the different religious leaders. Religious mania usually assumes a melancholic character,—nothing can be elicited from the patient which can be depended upon—the subject upon which the mind dwells seldom gives any clue to the cause. The friends of the patient are seldom able to give any account of the cause that led to his insanity, for the simple reason that they know nothing about it. Besides, friends are often as guarded in their answers as the Doctor is in his questions; and if he should chance to ask whether the patient were a “follower of Knapp,” it would be quite uncertain what answer he would receive.

We consider it ungenerous, uncharitable and libellous, to record what cannot be proven, as statistics in the books and reports of this “Model Institution.”

THE CONVERSION OF THE WORLD.—The following article, which we copy from the “Episcopal Recorder,” presents in a concise view the *self-denying* efforts which are now being made by the various ecclesiastical denominations, for the world’s conversion. Beginning with the Episcopal church, he says:—

“We find the number of its communicants, given in the Spirit of Missions, to be 60,000; and the amount expended for Foreign and Domestic Missions, to be \$80,000 per annum. This gives a proportion of a little more than one dollar and a quarter a year for each communicant; or about two cents and a half per week.

The Presbyterian (Old School) Church, contains, according to the last report of their Missionary Society, 170,000 communicants, and contributes about \$80,000 to missionary purposes. This makes an average for each communicant of about fifty cents a year: or *one cent* a week.

The New School Presbyterian Church contribute their funds to the American Board, and as the operations of this Board are sustained by several denominations, it is hardly possible to determine the amount furnished by each.

The Baptist Church, according to the Baptist Almanac and Register for 1844—numbers 600,000 communicants—and contributes about \$100,000 per annum for Missionary purposes. This gives an average for each communicant of a little over sixteen cents a year; or *one-third of a cent* a week.

The Methodist Church, according to the last Reports of Annual Conferences, numbers upwards of *one million* of communicants; and contributes about \$150,000 per annum for Missionary purposes; which gives an average of about *thirteen cents* a year; or *one-quarter* of a cent a week for each communicant!

If what we have spoken of is really the measure of Christian zeal in this work, when may we look for the world’s conversion? I suppose the societies mentioned in the foregoing estimate may be regarded as affording a fair representation of the Christian Church. The aggregate number of communicants mentioned, is 1,830,000. The aggregate amount of annual contributions for that number, is \$410,000. And this gives a general average of about 22 1-2 cents a year; or less than a

half a cent a week for each communicant. This is the way in which that Church which the Son of God has purchased with his own blood is consecrating itself to the work of converting the world. A *half a cent a week*! “Tell it not in Gath,” &c. To those who are looking for the ushering in of the later day glory through the instrumentalities now employed, the prospect is gloomy enough. For myself, I thank God for not having been led to entertain such a view of the matter.” N.

LETTER FROM BRO. ELAM BURNHAM.

Bro. Bliss,—I do rejoice every day of my life, that God, who commended the light to shine out of darkness, was pleased to shine into my heart, to give me some knowledge of his glory, through the merits of His Son, Jesus Christ; and teaching me that through his blood was to be found, by faith, the forgiveness of all my sins, and then leading me to the Bible, as my only rule of faith and practice—and after he led me to it, that he gave me light to understand, so far as to esteem it above all other books in the world; and especially when my eyes were opened to see that it spake of Christ’s coming again so soon in glory. This seemed to be the most blessed, from the fact that when he shall appear, we shall appear with him in glory. And as this subject is one of thrilling interest to my soul, and has been from the beginning, I came to the conclusion some months ago, that the only way for me to be comforted is to forsake the world, and hope unto the end, for the grace that is to be brought unto us at the revelation of Jesus Christ; and while this is my comfort, I am reminded of what Paul said to his brethren at Corinth. 2 Cor. i. 4, “The Father of mercies and the God of all comfort comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.”

Now what does Paul mean by comfort, in this passage? does he not mean that the Holy Spirit was dwelling in his heart, teaching him that his tribulation was short, and that if he submitted to these sufferings for Christ cheerfully, it would make others bold to the enduring of the same sufferings, giving them to understand that if they suffered with Christ, they should also reign with him? Hence we can see what he meant, 1 Thess. iv. 18, “Wherefore comfort one another with these words.” Not only because they were to be caught up together with those who should rise from the dead, but it would put an end to all the trials and sufferings incident to this probationary state, and introduce them where faith and patience will be no longer needed; where the cross will be exchanged for the crown, and groans for joys, and all our prayers into eternal fruition; when Christ will remove the cause of all our tears, Rev. xxii. 3, “And there shall be no more curse,” consequently no more death. I am astonished at the position that many have taken on this subject of late; instead of comforting one another with these words, as Paul gave commandment, many seem to be trying to torment one another with taunts and jeers, or remain silent on the question, giving us to understand that they are determined not to have the subject agitated any farther than is profitable for the present state of the proud and popular church.

While I was at Plymouth, a few days since, I took into my hand a copy of the Christian Herald, a paper which I have paid for cheerfully, for some years, that my family might have a welcome visitor every week to instruct them in the way of holiness; but O how my heart sickened within me when I saw the spirit of contention. Alas, thought I, must my family feed on such food now, while the last moments of time seem to be lingering that we may prepare to meet the Judge of all the earth? Many of my christian brethren, in years gone by, have asked me if I was not afraid the wicked would laugh at me if Christ did not come at the time we thought he would. I told them no; but if they did, it was no more than they had done, and what the Savior said they would do. The world would rejoice, but ye shall weep. But little did I think those who were afraid the wicked would laugh would be the very ones to commence it; and who could have thought that a paper professing to be Advent would ever have taken sides with the scoffing world, as the Christian Herald has done for a few weeks past. I hope my brethren will think better of it, and lay aside contention on this sub-

ject. To think how many poor little children will have their minds prejudiced against the coming of the glorious and blessed Jesus, at any time in the future; and many adults, too, who have been looking for and expecting the Savior would come, will fall asleep over the subject, and be overtaken in the dark, and when they open their eyes at the blast of the trumpet of God, and are not ready to enter; O brethren, to whom will they lay the blame, but to those who have cried peace and safety. Tho' I do not charge the writers of the Herald with making this cry, I am afraid that many among us who call themselves Christians will so understand them; and certainly our Bible tells us to leave off contention before it be meddled with; and the apostle Paul charged his brethren, Eph. iv. 30, saying, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption;" and then tells them what would grieve the Holy Spirit. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice;" then he tells them how they might keep the Holy Spirit. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." If I know my own heart, I have, and do still feel that I could rejoice to see my Savior return from Heaven to the middle air, preceded by a multitude of angels, who shall reap the last harvest and give the last warning, and say, time shall be no longer.

ELAM BURNHAM.

KINGSTON, May 8, 1844.

State of the Cause.

GREAT CINCINNATI TENT MEETING.—Having ascertained that we were to be deprived of the use of College Hall on Sabbath last, the brethren met on the Thursday previous, and determined to erect the Great Tent. On Saturday evening the work was completed. The tent is erected on the same ground where it stood last season, and also two smaller tents for the accommodation of the brethren who have charge of the large one.

The Sabbath was very pleasant—bro. Fitch preached three times, and the tent was thronged by thousands. In the afternoon, it was judged that from one to two thousand were unable to obtain seats. In the evening the throng was increased.—Excellent order prevailed, and deep impressions seemed to be made on many minds.

The ordinance of Baptism was attended to on Wednesday, P. M., at the canal opposite the city Hospital. Six candidates were baptised. Bro. Fitch preached in the evening, and God was with us.—*Western Midnight Cry.*

BRO. E. BURNHAM writes from Kingston:—"The Advent brethren in this place are strong in the Lord, and giving the cry, 'behold he cometh!'" About twenty-five, or perhaps more, have been excluded from the Baptist church, because they were expecting Jesus soon, or before the world was converted. We meet in the Town House, and have from sixty to eighty in attendance on the Sabbath, and if faithful, are in a fair way to prosper until the Lord comes."

EXTRACT OF A LETTER FROM BRO. G. MORGAN.

Bro. Himes.—There is a little band in this place who are waiting patiently to receive the promise, knowing that "he that shall come, will come, and will not tarry." Bro. Stoddard lectured here last Sabbath, on the 9th verse of Rev. 14, "If any man worship the Beast," &c. The truth cut its way amidst all opposition, and many of the congregation were bathed in tears to see and think what the Beastly power had done in this place, to ruin souls. The winter past, we had a glorious time here under the Midnight Cry. About seventy, it was thought, were converted; and it is supposed from one to two hundred were under conviction, when the mark of the beast appeared in the professed church of God in this place, and the revival stopped. May God forgive them, they know not what they do. We had fifty to the Communion here, from different places, last Sabbath, and enjoyed much of the presence of God.

GEORGE MORGAN.

KENT, Conn. April 2, 1844.

EXTRACT OF A LETTER FROM BRO. C. J. KEE.

Dear Bro. Bliss.—Perhaps a few lines from this portion of the field would be acceptable with you. I must state, that the time in which we all expected the Lord to appear, is run out; and the few Adventists that are in this section, still remain firm in the daily expectation of the appearing of the Sa-

vior. And why should we be firm, when Millerism, so called, has failed? Because that failure makes our whole system, now *Bibleism*; and when he does come, it will be as a snare on the world, and all the glory will be given to God. It is chronology that has failed.

I think all the error that can possibly be supposed, is in not finding exactly what year of the account called A. D., was numbered, at the Baptism of Christ. So I think it is best for Adventists not to be trying any more to fix any future period for the end of the 2300 days, but should steadily look for our Lord and Savior till he is revealed, that we should diligently examine what the day of the Lord will be to us; that it be not a day of vengeance upon us, but of admiration and praise.

C. J. KEE.

CHESTER DISTRICT, S. C. April 27, 1844.

LETTER FROM ENGLAND.

Dear Bro. Himes.—Since my last letter I have had to pass through many trials and much opposition from the world and the church. After Bro. Winter, Gunner and myself had lectured at the Bazaar at Norwich, I labored in that neighborhood for nearly two months, and thence to Chichester. I then went to Portsmouth, where I met with the "Plymouth Brethren." They kindly afforded me a place to give a course of lectures in. I visited several of the friends, and with reference to the time, they seem to think it is near, though they do not believe we can know the year when the prophetic periods will terminate, and they are firm believers in the conversion of the Jews when the Messiah comes the second time; yet many seem open to conviction, and are reading on the subject. I then went to the Isle of Wight; many seem favorable to the doctrine there; I have since been lecturing on the sea-coast from town to town, until I came to Brighton, where I gave nine lectures. I intend to return in two weeks, God willing. When I go into a town or city, I hang up my chart in the street, and commence lecturing, "Behold the Bridegroom cometh," and I am sure to have a congregation;—and I think I can say, with few exceptions, good has been done. I have met with many ministers who are favorable except the time, but they are investigating the subject, and seem desirous to know the truth. I think as many as twelve or fifteen are now preaching the doctrine.

Brothers Winter and Gunner are at Bristol, and they say great good has been done in that neighborhood. Brother Burgess is in Liverpool, and Brothers Dealtry and Mickleworth are in Sheffield.

Let us keep our loins girt about with truth, and our lamps burning, and we ourselves like unto those waiting for their Lord. Yours in the hope of soon seeing Jesus.

WM. BARKER.

SHOREHAM, Eng. April 9, 1844.

CONFERENCE ON ANNIVERSARY WEEK.

Next week, our brethren will come up to the Feast. Let there be a general gathering. We expect Bro. Miller, Whiting, Litch, and Bro. Galusha, if he is able to come, with a host of others, of the faithful, brethren and sisters, who are looking for the speedy coming of the Lord.

TABERNACLE. Meetings were fully attended at this place last Sabbath. Br. Himes lectured in the morning and evening. Br. Jones in the afternoon. The interest on the Advent question is rising among us at this time.

F. M. HULL BARTON We have no fellowship with this person, or his movements. We have given him our reasons, personally, and he ought not to use our name as a passport among Adventists. He will divide and distract the brethren wherever received.

CORRECTION. The inprint of the "Message" reads "Miss C. S. Minor;" it should read Mrs.

Bro. Himes arrived from Philadelphia last Saturday morning. The Conference which was held there the previous week, was of a very interesting character. Particulars next week.

We have received a letter by the Britannia from Br. Robert Winter. He writes that a deep interest prevails upon the Advent question, that the labors and means which God in his providence has raised up, are all employed in the work; and, as with us, through the calls of those anxious to hear, and the activity of opposers, the brethren have as much as they can do. We have not room for his letter this week.

New Works.

THE ADVENT MESSAGE TO THE DAUGHTERS OF ZION. This work is designed to meet the wants of a large class of inquirers in the churches. It comprises a variety of appropriate articles from the pens of sisters Minor, of Philadelphia, and Clemons, of Rochester.

The above work is now ready for delivery. Price 10 cts. single. \$1 for 12 Numbers.

THE ADVENT SHIELD.

Will be published about the 25th of this month, a work with the above title, containing, among others, articles on

the following subjects—"The Millerite's Confession, and Adventist's Apology," by A. Hale.—"The Rise and Progress of Adventism," by J. Litch.—"Prophetic Chronology," by N. N. Whiting.—"The Fall of Babylon," by S. Bliss, &c. &c. These subjects are treated of at great length, and their merits fully investigated. It will contain about 150 large pages, on fine paper and new type. There being a limited number printed, those who wish to secure a copy will do well to send in their orders immediately. Price, 50 cts single, \$4 per dozen, \$30 per hundred.

J. V. HIMES.

Conferences.

Anniversary Week in Boston.

CONFERENCE AT THE TABERNACLE.

Providence permitting, there will be a general conference of believers in the speedy advent of our Lord and Savior Jesus Christ, at Boston, in the Tabernacle, to commence on Monday evening, May 27, and will be continued through the week.

The object of the Conference is to prepare the way of the Lord—to comfort one another with the promises of his coming—to call the attention of the Church to the riches of her inheritance, not in this world, but in the world to come; not in a carnal Jerusalem, but in the New Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, who are by faith the children of Abraham.

The Conference will not be a place for controversy or party strife, but for a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the heavenly kingdom now "at the door."

A Second Advent Conference will be held, if time continue, at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o'clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other Advent lecturers are invited; we hope the brethren and sisters, all through that section, will attend. By request, L. KIMBALL.

There will be a Conference of believers in the speedy coming of Christ, at Jamaica, Vt., to commence, the Lord willing, Tuesday, May 28th, and continue over the Sabbath. We hope a good gathering of Advent ministers and friends will be present. For the brethren, S. P. CHANDLER.

Camp-Meetings.

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Bro. Cole, Litch, Himes, and others will be in attendance.

COMMITTEE.—Isaiah Clough, Chas. A. Hackett, Archelaus Moore, John Cole, Langdon W. Morgan, E. C. Drew.

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th June next, if time continues, half a mile east of Chipman's Landing, on Lake Champlain, in Orwell, on the land of Bro. I. Sholes. It is expected that all that come will bring tents, as far as practicable, prepared to live on the ground.

The following brethren are selected to make arrangements: Bro. C. Wins, Vergennes, Vt.—D. Smith, Ticonderoga, N. Y.—D. Smith, Addison, Vt.—H. Shipman, Fort Ann, N. Y.—L. Wilcox, Orwell, Vt.—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt.—Bro. Fancher, Sandyhill, N. Y.—Dr. A. Smith, Castleton.

WM. MILLER.

M. WILLIAMSON.

The above committee are requested to meet on the ground, at Orwell, on the 3d day of June next, to make definite arrangements.

NOTE. Some of the friends desired to have the meeting commence on the 25th of June. But we cannot attend at that time, on account of the Gilmanton meeting, already appointed. The committee will consider this, and make the arrangements for the 11th of June, accordingly. Bro. Miller, Litch, Cole, and Himes, Providence permitting, will be in attendance.

J. V. HIMES.

Letters received to May 18, 1844.

Pm New Gloucester Me; Edward Leonard; E C Clemens; Wm Miller; A A Sawin; pm Jackson Mich; pm St Albans, Me; H Durkee by pm \$2; A Kent by pm \$1; T Sandford by pm \$1; Isaac Stone by pm \$1; N K Sampson, by pm \$1; R Hutchinson; J H Langley by pm \$1; C A Hackett and others; S C Chandler; pm Rockville, Me; J T Horne be pm \$1; Mary Ann Carr \$1; W B Start \$4; pm Bolton, Vt; C Stevens by pm \$1; 11 Ward by pm \$1; Mrs E Richter by pm \$1; L Kimball; J Eicknell by pm \$1; Mrs W Walker by pm \$1; pm Jackson Mich; J Harrington by pm \$1; J G Blanchard by pm \$1; J V Himes; T L Tullock; S Bliss; E H Wilcox; pm E Washington N H; K S Hall Cor Sect.; pm Low Hampton N Y \$2; E C Drew; Lydia Wooster; W H B Roberts, by pm \$2; pm Albany NY; Dr. Crary; pm Wolpole Ms; D R Mansfield by pm \$1; Rev J W Davis by pm \$1; pm Hartford, N Y; P Ailing by pm \$10, books sent; E Hutchins by pm \$1; J Boden by pm \$1; Nancy Holton by pm \$1; H & E Gifford by pm \$1; R Stubbs; pm Cambridge Vt.

Packages Sent.

J V Himes, 9 Spruce st NY; J Litch, 41 Arcade, Phila; E Hale jr Haverhill Ms; Anthony Pierce, 66 Arcade, Providence, RI.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 17. }

Boston, Wednesday, May 29, 1844.

WHOLE NO. 161.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass." post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

THE DAY OF TRIAL.

My grace is sufficient for thee.—2 Cor. xii. 9.

TREMBLING Saints! lift up your eyes,
Clouds may gather, tempests rise;
Earth may quake and mountains fall,
Yet is Christ your "all in all";
Faithful flock, oh fear not ye,
"As your day your strength shall be!"

Zion's mourners! look on Him,
Let your sight no terrors dim;
He can Satan's rage enchain,
And the wrath of man restrain.
Fainting souls, hear His decree,
"As your day your strength shall be!"

Sorrowing sinners! short's the hour
For the tempter's subtle power;
What tho' persecution dire
Yet may try you in its fire—
Spouse of Christ, His promise see,
"As your day your strength shall be!"

Christ's beloved! be not dismayed,
"I am with you;" He hath said,
Through the waters when ye go,
Not one wave shall overflow;
Mid the flame unharmed be ye,
"As your day your strength shall be!"

Church of Jesus! banish fear,
Your redemption draweth near;
Christ is coming, seek more grace,
Soon ye'll view Messiah's face;
Patient saints, be constant ye,
"As your day your strength shall be!"

Faith.

As God's word declares that without faith it is impossible to please Him, and whatever is not of faith is sin, it may not be inappropriate, at this time, to look a little into the nature of faith.

Paul defines it to be "the substance of things hoped for, the evidence of things not seen."—"Faith is taking God at his word,"—he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. This faith was what made Abel's sacrifice more excellent than that of Cain, who did not exercise it. Enoch was transla-

ted by faith, "for before his translation, he had this testimony, that he pleased God." Faith leads its possessor to believe what appears incredible and unnatural to those who live by sight. It did not seem credible or natural, to the antediluvians, that God would destroy the world by a flood. He never had so destroyed it, and reasoning from analogy, he never would. Besides, in the exercise of common sense, how could they believe it, "for the Lord had not caused it to rain upon the earth, but there went up a mist from the earth, and watered the whole face of the ground." How preposterous and absurd it must have seemed to the ancients, to hear Noah talk of a deluge—utterly impossible, they doubtless said, such a destruction cannot be!

Prof. Bush, in his letter to Mr. Miller, says, "your views strike people as intrinsically irrational and incredible." Noah's views were just as unfortunate in their effect on the mass of mind, because there was not faith. Faith is not knowledge, it is "the evidence of things not seen." Noah knew that the flood was coming on the earth, because he believed God; and moved with fear, prepared an ark to the saving of his house. What a sublime instance of living by faith, was that of this patriarch! Alone and with none to sympathize with him—amid the scoffing of an unbelieving world, he showed day by day that he believed God. He feared not to sacrifice property, reputation, all things, and obey the Lord. The faith of Abraham stands out in bold relief on the sacred pages, it required the patriarch to act on the incredible and unnatural command to slay his son.

In faith there is a trusting of consequences to God, and the father of the faithful showed by immediately obeying God, that he did not cast away his confidence, "accounting that God was able to raise him (Isaac) up even from the dead, from whence also he received him in a figure." Had he known just how this trial would terminate, there would have been no trial, no room for the exercise of faith, or trust in God.

Since the Lord will have a tried people—since he will give those that love him an opportunity to show it, every age has its great test question. The dwellers on the earth, in Noah's time, doubtless had faith that God made the worlds, and it is not unreasonable to suppose that they prided themselves in believing what every body believed, but that they had no true faith in God, was proved in the time of trial. How faithful was Abraham proved, by the test to which God put him! Yet if Isaac had been required to offer up his son Jacob in the same way, it would have been no trial at all—his faith would not have been exercised, because he would have foreseen the probable consequences; so God had other tests for him.

The inhabitants of Sodom and Gomorrah, doubtless would have greatly resented being called unbelievers—might have plead that they believed God made the worlds—that he destroyed the earth by a flood, and have thought this speculative belief which all received, very

good religion; but as to receiving the truth that God was about to destroy their cities, that was far from them.

Faith always requires a risk, or that sacrifice which is so called, by those who walk by sight. But he who takes God at his word does not fear—he is willing to take the consequences of obeying him. The faith of Abel resulted in his death. Noah lost the good opinion of all the world, and while they ridiculed him, doubtless spoke much about the great triumph they would have, when the time passed by. The ridicule they were heaping on him then, was but an earnest of that which was coming. If Noah had not had faith, he would have reasoned thus: "I understand the Lord has said there will be a flood. Perhaps I may be mistaken in the event or the time, and then what will the world say? I do believe firmly all that God has revealed down to this last threatening of a deluge, and am willing to act in accordance with it, for there is no risk; but I cannot think God would call upon me to ruin my influence, so I shall be prudent, and not give the wicked cause to blaspheme. I will labor night and day for their conversion—it cannot be that God really means to destroy the wicked—it is true he has told me so, but I think it is to be spiritually understood. The deluge is doubtless a great figure, of the very general and overwhelming conversion which is to overflow the earth, in righteousness, so I will labor with all my soul to convert the wicked, and not obey God in building the ark, for it is possible there is some mistake about it; it may be a delusion. But if there is really a deluge, I shall be just as well off as if I had built an ark, for I shall be found zealously laboring for souls, and I shall doubtless reap a more abundant reward, for I shall have pursued a less selfish course, and God will take care of me and my family, and doubtless many of the converted wicked."

If Noah had indulged in unbelief, he would not have been moved with fear (the fear of the Lord, trembling at his word) to prepare an ark to the saving of his house. As God's command was the test which was to try him, if he had not obeyed he would have thus proved that he had no real love for God or saving faith in his word, consequently would have shared the fate of the ungodly.

Abraham might have reasoned, if he had less faith, "God hath told me that in Isaac shall all nations of the earth be blessed. Now if I slay him I shall prove God a liar. I love him too well to do that—I must suppose my senses imperfect, and I have not understood the command God has given me. So I will act as enlightened judgment and reason dictate. I will sacrifice Isaac in my heart. I will see that my affections are no longer fixed on him as an idol. Why, what should I say to his mother—how could I ever see her after murdering her boy! Incredible! unnatural! God cannot command me to take the life of my beloved child. It is to be understood spiritually. The offering up of my son is a figure God has made use of, to teach me the danger of loving him too well."

Suppose that Abraham had thus withheld his son, how little would God have been glorified! What leanness would have come into the tempter's soul. He would have showed that he had no faith in God, for he could not trust the consequences of doing as he commanded—he could not risk any thing on his word. As his faith was counted for righteousness, so his unbelief would, in the case supposed, be counted for unrighteousness, and he would doubtless have brought on himself the fierce judgments of the Lord.

What if Moses had reasoned, in view of the "treasures of Egypt," "Here I am raised from my poor slave people to be a Prince in Pharaoh's family. I am heir to the throne—I have been instructed in all the wisdom of the Egyptians. God has doubtless raised me up to rule over this land, and when I come to the throne, I will see that my oppressed and despised nation, has a great many privileges. I will remove the task-masters and make the Egyptians take their turn in serving. It is true that God has intimated to me that he has raised me up to lead the Israelites to the land of Canaan: but my inclination teaches me that that must be understood spiritually. The departing of the children of Israel from Egypt must mean that they shall be delivered from bondage, and have the right of freemen in this land. I am jealous for the honor of God, and I know if I should attempt the wild project of getting this defenceless multitude through the wilderness they would all perish. I have too merciful a disposition to do that. Why, to begin with, how should we ford the Red Sea? And how could we get food in the desert! Incredible! unnatural! I must conceive the Lord's commands to be spiritually understood. He has given me a beautiful and highly impressive figure of the deliverance from slavery, which I shall effect for my people when I come to the throne. I believe God made the world; that Adam and Eve were expelled from Paradise, and all his dealings with his people down to the present time, but this last command to go through a howling wilderness, with three million of people, I do not believe." If this had been the reasoning of Moses—if he had thus chosen not to suffer affliction with the people of God, and to enjoy the pleasures of sin for a season; how would God have been honored by him? If he had thus spiritualized away God's word—if "he had done evil that good might come," his condemnation had been just, he could not have "entered into rest, because of unbelief."

By faith the shepherds went to Bethlehem to see Jesus, for they believed the good tidings which the angels brought. By faith the wise men followed the star in the east, and worshipped the Son of the Highest in the manger. By faith the leper said, Lord, if thou wilt, thou canst make me clean. By faith the centurion said to the Lord, I am not worthy that thou should come under my roof; but speak the word only, and my servant shall be healed.—Of whom Jesus said, "I have not found so great faith, no not in Israel." By faith the ruler of the synagogue said to the Savior, my daughter is even now dead; but come and lay thy hands on her and she shall live. By faith the two blind men followed Jesus, crying, thou son of David, have mercy on us. Then he touched their eyes, saying, according to your faith be it unto you. And their eyes were opened. By faith the fishermen forsook their nets and followed Jesus. By faith the woman of Samaria, went into the city and said, Come see a man which told me all things that ever I did; is not this the Christ? By faith Peter walked on the sea to go to Jesus; but when his faith wavered, he began to sink, and cried, Lord, save, or I perish. By faith Mary, the sister of Lazarus, said, Lord, if thou hadst been here my brother had not died. By faith

Jesus was anointed for his burial. By faith the poor widow cast in her two mites into the treasury. By faith the five wise virgins went forth to meet the Bridegroom, with their lamps trimmed and burning.

But the time would fail, to tell of all those who were examples of faith. The Apostles through faith "wrought righteousness, obtained promises," healed the sick, cast out devils, and did many wonderful works. And in all these examples of faith, we see that what was unnatural and incredible, was believed; there was a test—a risk. The apostles, what did they risk in following Jesus of Nazareth? All things earthly; they forsook all and followed him. All the talent and teaching of the nation were arrayed against them. They might, if they had had less faith, have reasoned thus: "The Sanhedrim—the council of the seventy, in which is the concentrated wisdom of the age, ought to know if this is the Son of God. It will be time enough for us to believe him when he is acknowledged by our wise men. What! believe that this is the wished for Messiah, when our spiritual teachers reject him. Far be that from us; we are too prudent—we regard our influence and reputation too much for that. 'Have any of the rulers believed on him?' How much faith would there have been in such like queries? But how different was their reasoning. They conferred not with flesh and blood, but left all and followed Jesus. 'What a sublime faith was theirs; how it overcame the world!' They believed in the carpenter's son; 'he who made himself of no reputation, and took upon him the form of a servant.' They believed that he was the Messiah, and trusted that he would redeem Israel. When Peter expressed his faith in the Savior, he said to him, blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Yes, faith is the gift of God, and he giveth liberally to all, and upbraideth not. But the mass reject it, and choose to walk by sight.

But that great test question, "Is this the Christ?" which tried men in the days of the apostles, is no test now. Every body believes it; scarcely is there a dissenting voice, where the Gospel beams. The proof that Jesus is the Christ, the Son of the Highest, has such abundant testimony, and is so well supported, that we may say we know it—not believe it; it is knowledge, not faith.

There have always been enough on the earth who have kept at a safe distance from the wake of the great trying truths of the age. They had been ready to subscribe to that which had, in years gone by, tried others, since in their day it is very generally and popularly received, and suppose that they have faith that will entitle them to an inheritance with Abraham, the father of the faithful. Ah! how mistaken are such! There is no saving faith without trust; God will have one test at least, for every Christian: and in every age he brings to light some starting truth, which his children do well not to reject.

Faith is unconditional. The believer is required to take God at his word, without inquiring why it is so. These are precious words to the faithful. "What I do, thou knowest not now, but thou shalt know hereafter." But some will say, do you think it necessary to receive the belief, that the Lord is at the door? Is it necessary to salvation? I answer for myself, it is; for when we see the signs, the Savior says, know that it is near. With the light I have had, I should lose my soul, if I rejected it. Why? because it would not be taking God at his word, and without faith it is impossible to please him, and all that is not of faith, is sin. I have been led into the glorious hope, to look and haste unto the coming of the Son of Man, and he that having put his hand to

the plough, and looking back, is not fit for the kingdom of heaven.

We are told, when the Son of man cometh it will be as in the days of Noah; then the time was known, so it is revealed for the coming destruction, consequently it is presumptuous and sinful in the extreme, to remain wilfully ignorant. Again, the parable of the ten virgins, plainly teaches that the time is to be known, and that the Midnight-Cry will be sounded at that time. How could the five wise virgins go forth to meet the Bridegroom, if they knew nothing of the time of his coming. It is evident that the foolish virgins did not believe in, or trouble themselves about the time, hence were not ready when the Bridegroom came; they thought the time could not be known, and that it was afar off—they had no oil in their lamps (faith in God's word) and for this they were shut out of the kingdom. ALL are commanded to watch for Christ's coming, else it will come as a thief in the night. Now how can one watch for that which one is not at all expecting? Jesus has said, "Behold I come quickly, and my reward is with me." This is the coming to judgment; how can one, who has no faith in the speedy appearing, obey him in watching? Do not begin to spiritualize.—Remember how you would have condemned Noah, Abraham and Moses, if they had pursued the same course, to avoid exercising faith and taking up a cross, when a plain and literal command was given.

It is a solemn fact, that a great temptation has come on all the earth, and it will effectually measure the love of truth which is in every heart. All those that dwell on the earth—who have their treasures in this world, will not endure this test,—they will not believe the unequivocal declaration of God's word, and the burning day will overtake them unawares.

As it is written that the secret of the Lord is with them that fear him, and at the time of the end the wise shall understand, it seems very plain, that all who are the Lord's will be guided into the truth of his coming. All that have the spirit of Christ, must have a presentiment that he is near at hand. As it was in the days of Noah—all that were saved believed the deluge would come, and were shut into the ark in good season. As it was in the days of Lot; he was aware of the destruction, and escaped from Sodom. Prepare! Set thy heart in order! The alarm cry has been sounded, from one end of the earth to the other. Have faith in that which is testing the world—"Behold the Bridegroom cometh." Escape to the mountain.—Tarry not in all the plain!

—“Escape for thy life. And look not behind thee, remember Lot's wife.”

E. C. CLEMONS.

A BISHOP.—A Bishop (says the London Weekly Dispatch) is an ecclesiastic nominated by the sovereign for the purpose of instructing his subject in the virtues of self-denial and humility, and to warn them against "the pomp and vanities of this wicked world." That the "Reverend Father in God" may do this with effect, he is put in possession of a large income, has a palace appointed for his residence, is enabled to keep equipages, employ servants in livery, give costly entertainments, and is required to adorn his person with robes, lawn sleeves, &c. There are twenty-six of these exalted teachers of self-denial and humility in England and Wales, and fourteen in Ireland; so that if the people of England, Wales, and Ireland do not sufficiently despise "the pomp and vanities," it is certainly a sort of miracle, and no fault of "the powers that be," &c. The British Church Establishment (according to the Dispatch) costs the nation annually about three millions sterling.

The Time of Trial.

In the third chapter of Revelations, tenth verse, the Savior says to a portion of his Church—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly; hold that fast which thou hast, that no man take thy crown."

It is very natural to inquire who are to be tried, and what is the temptation which is to try them:

If we can ascertain who are meant by those that "dwell upon the earth," then we shall know who are to be tried; and it is very evident that the "temptation" has something to do with the Lord's coming, for he says in the immediate connection, "*Behold I come quickly.*"

In Luke the twenty-first chapter we read that the Son of man "shall come as a snare on all them that dwell on the face of the whole earth:" the verse preceding this seems to contain a parallel declaration, and explains who are those that may be said to dwell on the earth:—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come on you unawares; for as a snare shall it come on all them that dwell on the face of the earth."

Those that dwell on the earth, are not simply the openly vicious: one may be very exemplary, as the world would say—one may be honest, temperate, moral, and professedly religious,—and yet have the heart overcharged with the cares of this life, and be "dwelling on the earth." All those who have their good things in this life—who lay up for themselves treasures on the earth, are included in this class; and to them the day of God will come unawares.

It is written in the thirteenth chapter of Revelations, that all the world wondered after the beast which was to make war with the saints and overcome them, (see Dan. 7th,) and continue forty and two months—they worshipped the beast saying, "who is like unto the beast—and all that dwell upon the earth—shall worship him—whose names are not written in the book of life of the Lamb." Thus mankind are divided into these classes;—those that dwell on the earth and those whose names are written in the Lamb's book of life.

Something further is said of the former class in the chapter last quoted. The beast which arises after the Papacy, having "lamb's horns and speaking like a dragon" [which many suppose is Protestantism,] exerciseth all the power of the first beast before him, and causeth the earth and all that dwell therein, to worship the first beast, whose deadly wound was healed; and he deceiveth them which dwell on the earth," for they think that he is better than he is.

We read too in another chapter that "they that dwell on the earth, shall rejoice over them [the two witnesses slain] and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth."

Most agree that the two witnesses are the Old and New Testaments, and that they were said to be slain when they were set at naught by France as a nation, in the latter part of the eighteenth century.

It is evident that those that dwell on the earth have their possessions here; while it is just as clear, that those whose names are written in the Lamb's book of life—the strangers and pilgrims—have their treasures stored in heaven.

The time of trial immediately precedes the time of trouble spoken of by Daniel [see twelfth chapter second verse,] "a time of trouble such as never was since there was a nation, and at

that time God's people shall be delivered, every one that shall be found written in the book."

The temptation from which the worldlings will not escape, is to disbelieve that the Lord is coming. They hear that the marriage supper of the Lamb is prepared—the Bridegroom hath sent out his servants to call those that are bidden [church members, as some suppose] "Come, for all things are now ready. But they all with one consent began to say, I pray thee have me excused:"—their hearts for the most part are on the world, and they choose to think it is not supper time yet, or if it is they are too much engaged to come in. Are they not dwellers on the earth? "Judge ye." The Savior says, "I say unto you that none of those men which were bidden shall taste of my supper." It is said that all the world is bidden; how then do the second class of servants bring in the poor, the maimed, the halt and the blind? And the third class go into the highways and hedges and compel them to come in?

But one says, "this bidding to supper is not the cry that is now sounded, to earth's remotest bound—Behold the Bridegroom cometh." Read Luke 14: 15, and see what is the subject under consideration, in the parable of the marriage supper: it is the blessedness of eating bread in the kingdom of God; as it is written, "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 9.

When the Lord last supped with his disciples, he said as he took the bread, "I will not any more eat thereof, until it be fulfilled in the kingdom of God;" and of the wine he said, "I will not drink of the fruit of the vine until the kingdom of God shall come"—See Luke 20th chapter; "I will not drink of the fruit of the vine, until I drink it new with you in my Father's kingdom." Paul says, first Corinthians 11th chapter 26th verse, "As often as ye eat this bread and drink this cup, ye do show the Lord's death until he come." It seems very plain then from these passages, that when the kingdom of God comes, Jesus will come and he will sup with his people. This is at the setting up of God's Everlasting Kingdom, when the image which represents earthly dominions—Satan's kingdoms of this world, will be smitten upon the feet and become chaff.

How solemn and impressive are the words of the Savior, "I will no more drink of the fruit of the vine, until I drink it new with you in my Father's kingdom." He is at the right hand of God, from henceforth expecting till his foes be made his footstool; and how earnestly should every believer pray "thy kingdom come." Even so come, Lord Jesus!

Those who spiritualize the coming of the Savior, to be consistent, should spiritualize his going away, and say it was not personal—in direct contradiction to his own declaration, that he was a *Spirit* after his resurrection.

If his second coming is spiritualized and made of none effect, then to have matters correspond, the drinking of the wine new in the kingdom of God must be nothingized too; and in the spirit of this doing away with Bible truth, we must proceed to evaporate the description of the last supper itself. How inconsistent for disbelievers in the Lord's advent, to show forth the Lord's death, since it is connected with his coming!

We are judgement bound, and let us use the reason God has given us. Jesus went away personally, and will so come in like manner as he went to heaven. He supped with his disciples the same night that he was betrayed, and he will sup with them soon in the kingdom of God, for the signs of Jesus' coming are all fulfilled, and we are commanded to know that he is near, even at the door:—Jesus is saying, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and with me."

Now the supper is all ready, as the prophecies declare and the signs indicate, and the Lord hath sent out the third class of servants, to compel those that are yet in the hedges to come in. Reader, are you willing to be among those that make light of this gracious invitation, and go away to your farm, or your merchandise? Thus proving that you are one of those that dwell on the earth. If so, you are not escaping from the temptation which has come upon the whole earth, to disbelieve the coming of God's Son from heaven. "The great day of God which is near, and hasteth greatly," will overtake you as a thief. For it will be as it was in the days of Noah—then the world knew not of the impending destruction, until the flood came and swept them all away. Yet it was not because they were not sufficiently warned, for the building of the ark admonished them: it was because they made light of the warning and "began with one consent to make excuse."

Those that dwelt upon the earth in Noah's day, perished, and so it will be in the burning day—they are snared by the devil, who successfully tempts them to disbelieve that the kingdom is at hand, as the word of God plainly declares. And oh, there are some on the heights of Zion, watchmen by profession, who make no pretensions to be able to know what time of night it is, and yet are crying peace and safety, in relation to the Lord's coming, which is an evident token that the end is near, for when that cry is sounded, God's word informs us that sudden destruction will come!

Then, professor, sinner, whosoever you are—dear reader, come, for all things are now ready. Oh, make not light of it! Be not snared with those that dwell on the earth, who will not come to the knowledge of the truth. Be not overcome with the *great temptation*, which is now trying all those that dwell on the face of the earth. Reject not the *Lord's coming*. Behold, the Bridegroom cometh—the marriage supper of the Lamb is ready.

Forget not the wedding garment—the robe of Christ's righteousness, if when the King shall come thou wouldst not be speechless, and be cast into outer darkness.—E. C. Clemons.

"As it was in the days of Noah."

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5.

What an awful character does God give of the inhabitants of the antediluvian world! 1. They were *flesh*, (ver. 3,) wholly sensual, the desires of the mind overwhelmed and lost in the desires of the flesh, their souls no longer discerning their high destiny, but ever minding earthly things, so that they were sensualized, brutalized, and become flesh; incarnated so as not to retain God in their knowledge, and they lived, seeking their portion in this life. 2. They were in a *state of wickedness*. All was corrupt within, and all unrighteous without; neither the science nor the practice of religion existed. Piety was gone, and every form of sound words had disappeared. 3. This wickedness was *great*; it was continually increasing, and multiplying increase by increase, so that the whole earth was corrupt before God, and was filled with violence, (ver. 11;) profligacy among the lower, and cruelty and oppression among the higher classes, being only predominant. 4. *All the imagination of their thoughts were evil*—the very first embryo of every idea, the *figment* of every thought, the very materials out of which perception, conception, and ideas were formed, were all evil; the fountain which produced them, with every thought, purpose, wish, desire, and motive, was incurably poisoned. 5. All these were evil *without any mixture of good*—the Spirit of God which strove with them

was continually resisted so that evil had its sovereign sway. 6. They were evil continually—there was no interval of good, no moment allowed for serious reflection, no holy purpose, no righteous act. What a finished picture of a fallen soul! Such a picture as God alone, who searches the heart and tries the spirit, could possibly give. 7. To complete the whole, God represents himself as *repenting* because he had made them, and as *grieved at the heart* because of their iniquities! Had not these been voluntary transgressions, crimes which they might have avoided, had they not grieved and quenched the spirit of God, could he speak of them in the manner he does here? 8. So incensed is the most holy and the most merciful God, that he is determined to destroy the whole work of his hands: *And the Lord said, I will destroy man whom I have created; ver 7.* How great must the evil have been, and how provoking the transgressions, which obliged the most compassionate God, for the vindication of his own glory, to form this awful purpose! Fools make a mock at sin, but none except fools.—*A. Clarke's Com.*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 29, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

VI.—The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843 which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th. was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 200 days, of Dan. 8th and 9th, was given, B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3.—"For the vision is yet for an appointed time, but at the end [of the prophetic periods] it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because [when they are fulfilled] it will surely come, it will not tarry."

SPECIAL NOTICE to Agents and Correspondents. All communications, drafts and orders designed for this office, should be directed to J. V. HINES, only.

The proper transaction of the business of the office requires a strict compliance with this notice.

Statement

TO THE FRIENDS AND SUPPORTERS OF THE ADVENT CAUSE.

Dear Brethren and Sisters:—It is now about four years since I became acquainted with Bro. Wm. Miller, and became interested in the subject of the Second Advent through his instrumentality. On a candid and patient hearing of his lectures on the subject, I became fully convinced that there was to be no literal return of the Jews, or spiritual reign on earth of a thousand years, before the resurrection of the righteous dead. I also became convinced by his illustrations of prophetic time, the advent must be nigh, and the next event in order, in historical prophecy. I did not, for several months, embrace his views of the time, but was at once so deeply impressed with the truth of its being "nigh, even at the door," that I regarded it as a duty which I owed to the church and to the world, to labor for its universal promulgation.

The paper entitled the "Signs of the Times," was started with a view to a full examination of both sides of the question. During the publication of the first six months, in which the arguments were given for and against the time, I became fully settled in the conviction of the truth of Mr. Miller's calculation, and avowed it accordingly.

I then resolved, by the grace of God, and the aid of the believers, to publish this message as far as possible, to the entire world. The instrumentalities to be used, were, the Press, public lectures, camp-meetings, conferences, &c. Special arrangements were made for Mr. Miller to visit the principal cities in the Union. Camp-meetings and conferences were held in the less populous parts of the country. And our publications were scattered by the million, over the land and world.

What I have done in this important field of labor, has been from a solemn conviction of the truth of the Advent doctrine. The manifest approbation of God in the progress of every department of our labor, in addition to the strong reasons of its truth, greatly strengthened my faith. The reformation of thousands of the ungodly; the revival of the professors in every branch of the Church, the general approbation of the doctrine by the more pious and spiritual members of the churches and the universal opposition of the wicked, both in and out of the church, has had a strong tendency to confirm the first convictions of its truth.

The time we have published to the world, in which we expected the prophetic periods to terminate, is now past. We were mistaken as to the definite time, but not in reference to the truth of the general theory. The principles of interpretation, which giving a day for a year in the prophetic portions of Daniel, and Revelations; and suppose that the prophetic periods reach down to the end of the world, we still believe, and hold with unshaken confidence. The mistake in an exact calculation does not in the least affect the correctness of these views. We therefore look with increased confidence and hope for the Advent of our King, as being now at hand. With this view we feel under stronger obligations than ever to carry forward the enterprise in which we have been engaged.

Our faith is based upon the positive testimony of the living oracles. For example; in the second chapter of Daniel, we have the metallic image of gold, silver, brass, iron and clay. Four universal monarchies, Babylon, Media and Persia, united, Grecia and Rome are here symbolized. A fifth universal and eternal kingdom was to succeed the entire destruction of the first four earthly ones. All that remains to be fulfilled now is this—the stone is to smite the image, and grind it to powder. This is the next event, and may come at any moment.

The seven trumpets also bring us down to the resurrection. The fifth and sixth, confessedly, on all hands, relate to the rise, progress, perfection and fall of the Turkish, or Mahomedan power. The fifth trumpet gives the chronology of five months, or 150 years. From 1299 to 1449. The sixth gives a period of 391 years and 15 days. Beginning 1449, it ended in 1840.* Some commence the last named period in 1453, at the fall of Constantinople; with this view, it will end in June of the present year.

On the termination of this period, the "Second Woe," will have passed. And behold, the "Third Woe cometh quickly." And, "in the days of the voice of the seventh Angel, when he shall begin to sound the mystery of God shall be finished, as he has declared to his servants, the prophets," Rev. x. 7. The next event is, the sounding of the seventh trumpet. Then the kingdoms of this world are to become the kingdoms of our Lord and his Christ; and he shall reign forever and ever.—And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst destroy them that destroy the earth," Rev. xi. 15, 18. This is the time when the "Lord himself shall descend from Heaven with a shout, with the voice of the archangel; and with the trump of God," 1 Thess. iv. 16.

The recent events in the east, which relate to the Turkish Empire, furnish the strongest evidence of its speedy dissolution. About the time of this event the seventh angel will sound, and the "mystery of God will be finished." Christ will come in his glory. There is no way to avoid this conviction. Christ is "at the door."

Another reason for our faith is founded upon the signs of the coming of Christ, as given in the Gospels. In connexion with the descriptions given of his personal and glorious Advent in the clouds of Heaven, he has given us several signs. The sun shall be darkened, the moon withdraw her light, the stars should fall from heaven. Nations should be in perplexity—men's hearts would fail them for fear, &c. Then, they were to see the Son of Man coming in the clouds of heaven with power and great glory. And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh. See Matt. 24, Mark 13, Luke 21. These signs have all been fulfilled. Nothing remains now but the grand event, and that must be at the very door. Again, we repeat, there is no way to evade the conclusion:—Christ is at the door.

It will be seen then, that if the prophetic periods are not fully understood, as to their exact termination, that we have events and signs there is no mistaking, which show the Advent nigh.

How then shall we give up our faith and hope? We see no way for any mistake in these reasons for expecting the personal advent of Christ, as an event for which we may rationally look every hour.

With these views of this subject we cannot cast away our confidence, which has great recompense of reward. But shall rather exercise patience, after having done the will of God, lest the promised reward should be lost. For yet a little while, and he that shall come, will come, and will not tarry. See Heb. x. 35, 39.

If the above view is correct, the labors and sacrifices of the friends of the Advent cause have not been in vain. All our fondest wishes and blessed, and glorious hopes are soon to be realized. What time remains, then, should be occupied in watchfulness and prayer, and more abundant labors for the salvation of men.

The Advent meetings, lectures, and papers

*See Litch's Exposition, vol. 2.

should be sustained. The publications should be scattered; and not only keep what ground we have gained, but we should make *advances* in the ranks of those that are sleeping upon their arms. There should be no giving up—no going back—no temporizing—no truce with a Laodicean church.

On! let all the soul within you,
For the truth's sake, go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God.

MY STEWARDSHIP.

In connexion with the above statement of my general views, and course of action, it may be proper to give a brief statement in relation to the business, and financial department.

I have endeavored to conduct the business department under my care from the commencement, on the most efficient and economical principles. I have regarded myself as a steward, and have used the means put into my hands for the advancement of this, the most sacred of causes, according to the abilities which God hath given me.

I began the "Signs of the Times," without means but not without faith that it would be sustained. In its publication together with that of the "Midnight Cry," at New York, and the "Second Advent Library," in this city, with various other publications here and elsewhere, in all amounting to *five millions*; my rule has been to publish and scatter according to the means furnished by divine providence. When I have had little, I proceeded on a small scale, and when furnished liberally, I have scattered profusely. So that I have never been embarrassed, or brought disgrace upon the cause by any financial delinquencies. From forty to fifty persons have been employed, and have all received their just demands. Others with whom I have traded largely as men of business, can testify to our punctuality and faithfulness.

My business transactions are all open to the inspection of both friends and foes. We have been closely watched by the enemies of the cause, and if anything could have been discovered to impeach my character, it would have been done.

Having said thus much, I now wish to state that I have only sufficient means to meet my present liabilities up to the first of next month. There are subscriptions due on the *Midnight Cry* at New York, and the *Advent Herald* in this city, as also, money due for books, from agents, which, if paid in, will enable me to meet the expenses of the offices, and papers up to the end of the present volume without embarrassment.

I have been thus particular because of the current reports now circulated through the length and breadth of the land, that I have *greatly enriched myself by the Advent cause*! Some, no doubt, *really believe it*. I shall not defend myself farther than to say, that my books are at the service of all who wish to make an examination. And that I offer my accusers every facility to obtain the facts in the case.

My purpose now is to continue the papers, and publications as heretofore, while they may be needed. I have no doubt that the means to sustain them will be afforded, as long as they are of use to the cause of God. This I now leave with God, and the friends of his cause to dispose of.

The brethren and friends throughout the country who have aided in the work by donations and labors, will accept my heartfelt acknowledgements for the confidence they have reposed in me, as their fellow-laborer, and agent in distributing their appropriations to the cause.

The infallible record is on high. When that shall be opened, and we are called to give an account of our stewardship, may the word be spoken to us all,

"Well done, good and faithful servant, enter thou into the joys of thy Lord."

JOSHUA V. HIMES.

Boston, May 29, 1844.

Philadelphia Riots.

DEAR BRO. HIMES:—Our once peaceful city has been the scene of lawless riot. Opposing parties of politicians and religionists have met in fearful combat; blood has been poured out like water, and the incendiary flame has laid whole neighborhoods, with their churches, in ashes. The daily prints are full of minute details of this work of fire and bloodshed, which it is unnecessary to repeat here; and we would merely notice the spirit of the agents, and the general effect upon the public mind. There seems to be an unnatural recklessness, a feverish, yet determined power at work, like a deep undercurrent, which threatens mutual extermination. It is a spirit in accordance with the whirlwind impetuosity of the times, whose impetus accelerates each moment, as all near the grand vortex of a world's crisis. This may perhaps be considered as a slight development of the elements, that like the fires of the pent volcano, now slumber in our midst, which will shortly break forth to mingle with the gathering horrors of the last day. There seems to be upon the general mind a fearful looking for an undefined presentiment of what is to come, an inward sense that the judgments of God are impending, which, according to the Scriptures, is one of the last signs to precede the coming of the Son of Man. Not only the recent tragedies in our city, but the general character of foreign news, and the political and ecclesiastical state of the world, confirm apprehensive expectation. Although during the past year the common journals have been filled with accounts of supernatural phenomena, and in many cases we have received the testimony of eye witnesses of integrity and worth, yet we have rarely appealed to their authority. But the present accounts are so notorious and well authenticated, respecting the meteors, and the remarkable opening of the heavens, on the night of the burning of the old church of St. Augustine, that we will here allude to them. When the flames were encircling the cross on the spire, a large meteor was seen darting from the heavens above it. Late the same night, a strange appearance like a moon, the color of blood, was seen directly over the city; this was seen by different individuals in different parts of the city, by some who were, and by others who were not believers in the second advent. A gentleman who resides a short distance from the city, was called up, about the same hour, and witnessed with others, an opening in the heavens, revealing a brightness beyond, and such was its unearthly glory, that he supposed the Judge would immediately appear. Many who have been opposed to our views, now begin to consider whether indeed these things are not so; even some of our Catholic neighbors have said,—"Well this looks as if what the Miller people say, is coming to pass." On the other hand, the little company who are waiting for Jesus are confirmed in their hopes, and feel calm and unmoved amidst the fury of the storm. An aged sister, who is a widow, and resides alone in the vicinity of the scene of terror, was asked how she was sustained, while many around her were filled with consternation, moving their goods, and flying from their homes. She answered that she closed her door, and took her Bible before the Lord, and felt a sweet peace and confidence that He was near, and would soon deliver her from the wickedness that was destroying the earth. In the midst of this tumult, what an anchor of hope is the sure promise of the immediate return of the Lord. It has been a strong hold, and a sweet refuge to every heart who confides in Jesus NEAR. In this confidence we have felt secure; while looking upon the angry

flames as they were ascending to heaven, the words of the prophet stood out before the mind in bold relief: "Behold the plagues are sent, and shall not return again, the fire is kindled and shall not be put out, till it consume the foundations of the earth." "The dead shall be cast out as dung, and there shall be no man to comfort them, for the earth shall be wasted, and the cities shall be cast down." "O my people, hear my word, make you ready to the battle, and in those evils be even as pilgrims upon the earth." "For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you." "Hear, O ye my beloved, saith the Lord, Behold the days of trouble are at hand, but I will deliver you from the same, be ye not afraid, neither doubt, for God is your guide."

At present the city is under the guard of the military, and the surface is quiet. May the Lord keep us in this perfect peace, and deliver us from the approaching hour that is to try all that dwell upon the earth. Still waiting. C. S. M.

Philadelphia, May 15th, 1844.

The Conference in Philadelphia.

DEAR BRO. HALE:—The past week has been a season of refreshing to many waiting hearts, and we have had the privilege of meeting with some who have been long faithful and tried friends to this glorious cause. Among these were Bro. Himes, Snow, Gates and Robinson, from abroad, and Litch, Ossler and others of our city. The conference was held at Julianna Chapel, and as usual with Adventists, the exercises consisted of a Bible class in the morning, with lectures in the afternoon and evening of each day.—Several subjects of interest relating to the glorious gospel of the kingdom were ably discussed, as the reason of our hope, the faith of our dispensation, and the closing hour when the vision would seem to tarry, &c. Our position, as waiting in these last moments of expectation for the Master, occupied much attention. It was illustrated and confirmed from the testimony of the prophets, as a portion of unprecedented interest and unspeakable responsibility, and a point that fills up the last niche in prophetic history. As the appointed hour arrived, a despised company met standing fearlessly upon the promise, a scoffing world within and without the church, crying, "Where is now your God?" and the believers still looking upward, with loins girded, lamps burning, and an overcoming faith that knows no denial, crying continually, "Thy kingdom come."

Many thrilling appeals were made, to strengthen the things that remain, to encourage and comfort the weary, and to sustain the faint hearted. A feeling of unison and love pervaded the meeting, and a oneness of faith and hope and decision. A confirmed conviction that we stand upon the threshold of time, a determination through grace to persevere even unto the end, and an increasing confidence in the reasons of our hope, was manifested in all the lectures. The interest has been well sustained; and we have noticed in the congregations individuals of different churches, who are coming in to the truth at the eleventh hour. Since the riotous scenes of the week previous, there are some who begin to consider more seriously whether these things are not so. The late accounts of outrage, wrong and violence from Europe confirm these apprehensions, and in a lecture from our indefatigable brother H., these alarming features of the last days were presented with the graphic power of reality.—The brethren and sisters continue unshaken, having no desire to cast away their first confidence, but are waiting patiently, knowing assuredly that yet a little while and He that shall come, will come, and will not tarry. C. S. M.

Spiritualism.

The following is an extract of a sermon by Bro. C. Fitch, preached in College Hall, Cincinnati, and published in the Western Cry of May 11.

Now, what is the method by which men in these last days have contrived to blind their own eyes, and shut out every ray of light from their understanding touching the momentous events which are about to break upon them; It is what is called the spiritual fulfilment of prophecy; which claims that what God has said is one thing, and what he means is another. To support their theory the whole mass of spiritualizers, from Daniel Whitby downward, have never been able to produce any proof but their own unauthorised assertions. They talk loudly and learnedly, to be sure, about principles of interpretation, but the whole rabble of them have never been able to produce any such thing. Why don't they talk about principles of interpretation for Gibbon's Decline and Fall of the Roman Empire, or Rollin's Ancient History, or Gillie's Greece, or Milners History of the Church? Why, simply because they know that if they were to talk thus about such works as these, they would talk nonsense. Then why will they be forever prating their stupid nonsense about principles of interpretation for the Bible. If the Bible is not a book that expresses its own meaning in the language which it uses, it is not a revelation, and never will be, till the God who gave it shall give us another, to explain this. I would like to know where the man is, who is wise enough to tell us what God means when he himself has not told us: but has used language which expresses not his true meaning, but something else. The men who dare to talk thus, as all those do who talk about rules for a spiritual interpretation of the Bible, ought to stand aghast at their own monstrous impiety. It is only a method which the devil has helped men to invent, of making the word of God of none effect by their traditions.

There was a time when both the first and second Advent of our Lord were future.—There was then just as much reason for saying that his first Advent would be spiritual, as that this would be the manner of the Second Advent. Just as much reason for saying He would be born spiritually of a spiritual virgin, in spiritual Bethlehem; and be carried away spiritually into spiritual Egypt; and to return spiritually, to have a spiritual abode in spiritual Nazareth; and become thus a spiritual Nazarene; and at length ride spiritually into spiritual Jerusalem, on a spiritual ass; and be spiritually betrayed by a spiritual Judas, for thirty pieces of spiritual silver, into the hand of spiritual enemies; to be spiritually spit upon with spiritual spittle; crowned with spiritual thorns, smitten with spiritual stripes, nailed to a spiritual cross, to die a spiritual death, after having been spiritually athirst, and presented with spiritual gall and spiritual vinegar in a spiritual sponge; his spiritual garment being spiritually divided among spiritual soldiers; dying at last a spiritual death, and coming forth in a spiritual resurrection.—Just as much reason, I say, for saying that all these things would be spiritually fulfilled in his first Advent, as that he would come spiritually the second time, in spiritual clouds, attended by spiritual lightning, burning up his enemies with spiritual fire and brimstone, and taking his seat on the spiritual throne of David, and establishing a spiritual kingdom for a spiritual reign. Now, since everything that had reference to the first Advent has had a literal fulfilment according to the plain import of language, and God has thus proved to us that he has spoken to us just what he meant; where is the least shadow of a reason for saying that Christ is to come next

in a spiritual way? O what stupid nonsense have the wise ones of this world been accustomed to receive for truth, touching the glorious coming and kingdom of our Lord! O that God would tear away the covering from their eyes and let them see their own immeasurable folly, that they might be ever-more ashamed of themselves; and learn that when a God who cannot lie speaks, he utters what he means in language which he intends those who hear him to understand. This spiritualizing stuff is but the miserable drivellings of unbelief, a way which the devil has helped men who are wise in their own conceit to invent, for keeping up the hypocritical pretence of faith in God, while they make him a liar. 1 John v. 10. "He that believeth not God hath made him a liar; because he believeth not the record which God gave of his Son."

Nothing is more manifest than that multitudes who profess to believe the Bible, who read it every Sabbath in their public assemblies, and perhaps daily in their families: do not after all credit the plain testimony of the Lord. It is not long since I was conversing with a professed minister of the Gospel, to whom I remarked, that as we were told by Paul, the man of sin would be found in the temple of God until destroyed by the brightness of Christ's coming, when he should be revealed from heaven with his mighty angels in flaming fire, and hence that there would be no temporal millennium previous to the Savior's Advent. O, he replied, "that will be a spiritual coming." Now, that man did not believe the Bible on this subject, and is just as truly a hypocrite with regard to the Second Advent of Christ, as the Jews were with regard to the First Advent. The same thing is true of the vast multitude who pretend to believe God, and then take this spiritualizing way of making him a liar. They profess to believe the Bible, but will not take what God has said for truth. This whole system of spiritualizing rests on the monstrous assumption that when God says one thing he means another. The whole mass of spiritualizers are challenged to furnish the faintest shadow of proof, that when the Savior's Second Advent is spoken of, something else is meant.

LETTER FROM BR. WHEELER.

DEAR BROTHER HIMES:—Although a stranger to you, permit me to address a few lines to you in order to inform you that the glorious doctrine of the speedy coming of Christ is the source of much comfort, joy and peace to those that believe it in this place. There are but few of us that are willing to be called fools that we may be wise. We meet every Tuesday evening, and the Lord meets with us; we have refreshing times. Would the Lord meet with us if we were promulgating an error? No, I cannot believe it. "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." We should have condemnation if we were walking after the flesh. About the time I embraced the doctrine, when I tried to do it away in my own mind, and make myself believe that we knew nothing about the coming of Christ, I felt condemned. But glory to God! since my soul has been converted into the glorious doctrine of the speedy coming of Christ, I have not had a doubt, I have no condemnation, but my "peace is like a river, and the righteousness thereof, as the waves of the sea." I have suffered much since I embraced the doctrine. I stood alone for some time, and now there is a little flock here that are daily and hourly looking for the Lord of Glory, and are determined to look for him "until he comes to reign whose right it is." There is quite a number here that are almost persuaded to believe, and some of them do believe, but they love the

praise of men more than the praise of God. Some are trying to do away the first resurrection by saying it is already passed; some are spiritualizing the coming of Christ and the resurrection, and others are looking for a thousand and perhaps, they say, three hundred and sixty five thousand years of peace, and in the very next breath they will admit that Christ may come at any moment. Now I ask where is the consistency of such a belief? If the Bible teaches that there is to be such a time as that before this world shall end, why do they have their doubts about it? Why do they admit that Christ may come before the end of that time? Ah, they are walking after the flesh, and their own conscience condemns them. The doctrine of Christ's coming has shaken their faith. God has confounded their language, as he did the people that were building the tower of Babel. They cannot understand one another. They are saying that Christ bound Satan when he came to redeem the world, and that we are and have been living in that time for more than 1800 years. But others cannot agree with them, for the Jews, they say, have got to return to the promised land. Now, I believe, Glory to God! that the Jews are soon to come into possession of the inheritance which was promised to Abraham "that he should ever after receive for an inheritance,—an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." O, I bless the good Lord that he has given me an existence in these last days, and that I have his blessed word to read, and his spirit to guide me into the truth of it. And we may "know he is near," and that we should be watching hourly and momentarily for his coming! Yes, we study the word of God, we find here a little, and there a little, line upon line, precept upon precept. O, that the Lord would give us grace to continue faithful until he comes, that we may be ready to enter in at the marriage supper of the Lamb!

Yours in the blessed hope of soon seeing him who is the Judge of quick and dead.

Peacham, May 5, 1844.

BR. H. A. CHITTENDEN, who has lately returned from the west, writes from Hartford as follows:—"I arrived here on Wednesday, and find matters much as usual. The brethren, as far as I have seen them, seem happy, and willing to wait their appointed time."

MORRISVILLE, PA. Bro. J. C. Gillinghame writes:—"There are something like ten or twelve of us here who are still looking in the hope of soon seeing Jesus, and joining the blood-washed band, with our King and our Lord."

"Blessed are the ears that gladly receive the pulses of the divine whisper, and give no heed to the many whisperings of the world—which hearken not to the voice which is sounding without, but unto the truth teaching inwardly."—Kempis.

BR. HUTCHINSON—THE "VOICE OF ELIJAH."

Dear Bro. Himes,—In consequence of my visit to Toronto, I have not been able to issue "The Voice of Elijah" at the regular time. I wish those to whom I send it, both in the States and Canada, to be acquainted with this fact. It is at present problematical whether I shall continue here, or return to Canada East. Wherever I am, I intend to publish the paper according to my means. You will oblige by publishing this in the "Advent Herald" and the "Midnight Cry." Yours, &c.

R. HUTCHINSON.

28 "Lead me to the Rock."

1. O, Savior of sinners, when faint and depress'd, With
man-i - fold trials and sorrows oppress'd, I'll bow at thy
feet, and with confidence cry, "Lead me to the rock that is

MILLENNIAL HARP. 29

higher than I!" When tempted by Satan the Spir-it to
grieve—The service of Christ, my Re-deem-er to
leave, I'll claim my re - la - tion to Je - sus on

30 MILLENNIAL HARP.

high, The rock of sal - vation that's higher than I.

When judgments, O Lord, are abroad in the land,
And merited vengeance descends from thy hand!
O'erwhelmed with the sight, for protection I'll fly,
And hide in the Rock, that is higher than I!

When summoned away before God to appear,
By free-grace supported I'll yield without fear!
Most gladly I'll venture with Jesus on high,
To enter the Rock that is higher than I!

'Tis there, with the chosen of Jesus, I long
To dwell, and eternally join in the song,
Of praising and blessing with angels on high,
Christ Jesus, the Rock that is higher than I!

The faithful sure promise the fathers believed,
Shall then be fulfilled and the glory received;
The hand that was pierced for me wipe my tears dry.
For to reign with the One that is higher than I.

16 "Hail to the brightness."

1. Hail to the brightness of Zion's glad morning! Joy to the
lands that in darkness have lain; Hush'd be the accents of sorrow and
mourning, Zi - on in tri - umph be - gins her mild reign.

2. Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning,
Gentiles and Jews the blest vision behold.

3. Lo, in the desert rich flowers are springing,
Streams ever copious are gliding along;
Loud from the mountain-tops echoes are ringing
Wastes rise in verdure, and mingle in song.

4. See, the dead risen from land and from ocean,
Praise to Jehovah ascending on high;
Fall'n are the engines of war and commotion,
Shouts of salvation are rending the sky.

The cause in Cincinnati.

The meetings are still continued at the Great Tent, and have increased in interest since our last account.—Bro. Brewer lectured on Sabbath A. M., upon the "seven seals." The congregations were much interested. Bro.

Fitch lectured in the afternoon, briefly going over the second, seventh and eighth chapters of the prophecies of Daniel. The rise and fall of the four universal kingdoms that were to precede "God's Everlasting Kingdom," was illustrated in a very impressive manner, by the

aid of a carved image, representing the one described in Dan 2 : 32, 33. When proof was adduced that ancient Babylon fell, the head of the image was taken off and laid aside; and so of the breast and arms, the belly and sides, then the legs, leaving nothing but the feet and

toes. None but the wilfully blinded could help seeing that we are living in the very last days. Bro. Fitch lectured again in the evening from Dan. 11th and 12th chapters. More attentive congregations could not be found, than we had throughout the day. The number that thronged the tent, could not have been much, if any, less than 5000 persons to each of the meetings P. M. and evening. On Monday evening the rain fell and the wind blew so as to prevent raising the tent, and there was no meeting. On Tuesday evening Bro. Fitch lectured for the last time. His discourse was upon the *Hope of the Christian, and penalty of the Divine Law to be executed against the wicked*; the former centering in the *resurrection* and the latter in *death*. Bro. Fitch and wife, and his little daughter, left on the steamboat Cutter, on Wednesday A. M. He goes to Cleveland by the way of Beaver. Bro. Brewer and wife were in his company on the same boat.

Since our tent meeting began, we have heard of many cases of powerful awakening, but no account of any conversions has yet reached us. But we are persuaded such labors are not lost. Indeed they are not; for God's people have been greatly comforted and encouraged; and we humbly hope and pray that when the "Son of Man shall come in the glory of his Father, with his angels, to gather his elect from the four winds," he may find some that have been sealed for the kingdom during these meetings.

TABERNACLE—As we have no place in which to hold our meetings, it is considered by the brethren generally, advisable to erect a temporary building, about 60 by 80 or 100 feet.—*Western Cry*.

THE ADVENT HERALD.

BOSTON, MAY 29, 1844.

Editorial Correspondence.

DEAR BROTHER HALE:—The faith of the believers in the near approach of the advent in this city, is not affected by any seeming delay of the time. On the contrary, they feel that without such an apparent delay, the vision could not be said to tarry. Consequently this delay, instead of being an indication that we may be mistaken in believing that the coming of the Lord is nigh at the doors, is a farther assurance that not one jot or tittle of God's word can fail; and that He that cometh will come and will not tarry.

While the Adventists are thus strong in their faith, the great body of the church and world seem ready to enquire, Where now is your promise of the Lord's coming? They cannot see how the coming of the Lord can be delayed on account of his long suffering, not being willing that any should perish, but that all should come to repentance. Most of those who reject the doctrine of the Advent, are deeply engrossed in some great object of this world. The political world are all engaged in politics; and the sects are eager to build up themselves and advance their own interests. The Episcopalians are erecting a most magnificent temple in this city, to be called Trinity Church, which might vie with any heathen pagoda. It is constructed of hewn and carved stone, at an expense of about \$500,000. If finished, it would exceed in splendor, any church on the American Continent.

The Methodists are still holding their last quadrennial general conference in this city. I say last; for if time should continue, there is but little prospect, from the animosity exhibited between the delegates from the north and south, that they would ever again agree to meet in a similar capacity. The case of Bishop Andrew, who has married a wife

holding slaves, has been brought before the conference; and it appears that previous to this, he has been, unbeknown to the conference, a slaveholder for the last ten years! The northern and southern delegates are holding private caucuses, on the question of slavery; and considerate judges predict that before the conference shall adjourn, a division of the church will be the result. Occasionally their public debates are quite spirited and acrimonious; and the whirlwind of excitement sweeps over their deliberations. Wm. A. Smith a D. D., who instigated the mob against brother Storrs when he visited Virginia, is a delegate, and he occasionally shakes himself like an enraged lion. He is a powerful man, and when aroused does mighty execution. A Mr. Hardin who had been suspended by the Baltimore conference for being a slaveholder, appealed to the general conference, which sustained the Baltimore conference by a vote of 117 to 56. This exhibits the relative strength of the two parties. When the vote was declared the southern members were greatly chafed; and Smith denounced the majority to their face. He said he should enter a protest that would burn on their cheeks; and that they could not dispossess him of his self possession, but could easier chain the lightning, or confine the winds in the cave of Euolus. Some, in giving vent to their feelings, spoke of their coolness; but one delegate replied, that though they might talk of their coolness, yet if they were iron, if dipped in cold water, they would "fizz." Alas! thought we; are these the men who are to bring about the millennium by their "beloved Methodism," as they term it?

If time should continue a few months, the prospect is, that our country is to be involved in a whirlpool of political excitement, which will so engross the minds of politicians, that no time will be found for a calm consideration of the great truths presented in the scriptures. The Protestants and Catholics of our great cities were never possessed of a spirit of greater and more bitter hate against each other, than at the present time. Personal and bodily fear is all that restrains thousands of them from shedding the blood of each other. We need not be surprised at an outbreak in this city, on the least provocation, which would rival the bloody scenes of Philadelphia.

The Mormons have established a paper in this city, which advocates the claims of General Joseph Smith for the Presidency! The last news from Europe is very ominous of the approaching downfall of Turkey and of dissensions among the nations. Aside from all chronology, the indications are, that the nations will soon be angry, and the wrath of God come. In haste, yours. S. BLISS.
New York, 1844.

The Advent Shield

Is now ready for delivery. The work has been got up with much labor and expense, not only to shield and defend the Advent Cause, but the great principles of the Protestant reformation; and especially the principles of prophetic interpretation, as held by the great mass of the old orthodox commentators. It contains the following articles.

- ART. I. The Millerite's Confession and Adventist's Apology.
 - II. The Rise and Progress of Adventism.
 - III. Prophetic Chronology.
 - IV. The Downfall of Great Babylon.
 - V. Our Position as to Time, Prophetic Periods, and Future Labors.
- REVIEW of Prof. Chase's "Remarks on the Book of Daniel."

It contains 144 pages. It was advertised at first at fifty cents per copy, the same as book-sellers charge for works of the same size and kind. But in order to bring it within the reach of all, and give it the widest circulation, we have reduced the price to 37 1-2 cts single, \$4 per dozen.

ANNIVERSARY WEEK.—Meetings commenced on Monday evening at half past seven o'clock. And continue till Friday as follows.

Meetings of conference and Bible classes at 10 o'clock A. M. Lectures at 3 P. M., and at half past seven in the evening.

ADVENT CONFERENCE, at South Woodstock, Vt., to commence June 9th, and continue through the week. Brethren Himes and Shipman will attend.

Advent Meetings.

For the information of our friends who may visit or reside in Boston or its vicinity, and to guard them against the false reports which are so industriously circulated by our opposers, that "the Millerites have given up all their meetings, &c.," we insert the following

NOTICE.

Advent meetings are held every Sabbath, (morning, afternoon and evening) at the following places:

- In the Tabernacle, Howard-st., Boston.
- In the hall over the Norfolk Bank, Roxbury.
- In the vestry of the Free-will Baptist Church, South Boston.
- In the hall near the bridge, Watertown.

TABERNACLE. Brethren Himes and Jones gave three lectures in this place on Sunday last, to full and very attentive audiences. The interest on the Advent is increasing in this city. Brother Himes baptized seven, on Sunday morning. There are frequent conversions in the congregation.

A Second Advent Conference will be held, if time continue, at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o'clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other Advent lecturers are invited; we hope the brethren and sisters, all through that section, will attend. By request, L. KIMBALL.

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Bro. Cole, Litch, Himes, and others will be in attendance.

COMMITTEE.—Isaiah Clough, Chs. A. Hackett, Archelaus Moore, John Cole, Langdon W. Morgan, E. C. Drew.

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th June next, if time continues, half a mile east of Chipman's Landing, on Lake Champlain, in Orwell, on the land of Bro. I. Sholes. It is expected that all that come will bring tents, as far as practicable, prepared to live on the ground.

The following brethren are selected to make arrangements: Bro. C. Wines, Vergennes, Vt.—D. Smith, Ticonderoga, N. Y.—D. Smith, Addison, Vt.—H. Shipman, Fort Ann, N. Y.—L. Wilcox, Orwell, Vt.—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt.—Bro. Fancher, Sandyhill, N. Y.—Dr. A. Smith, Castleton.

WM. MILLER,
M. WILLIAMSON.

May 9, 1844.

Letters received to May 25, 1844.

Lamon Dale; R. Winter, Bristol, Eng; W. S. Carleton by pm \$1; E. A. Dodge by pm \$1; Horace Briggs \$1; and \$2.16 in Jan; pm E. Hamilton, NY; Wm Moore by pm \$1; Rev J. Byron by pm \$1; C. S. Brown \$8; J. L. Paine \$1; G. S. Miles \$30; C. Henvey; pm New Hartford, Ct; pm Brooklyn, Ct; pm Holmes Hole; H. Patten, O. Roberts by pm \$1; D. H. Gould; Wm Twitchell by pm 25c; pm Detroit, Mich; A. L. Hersey; pm Chelsea, Vt; pm Bradford, Me; Wm Gage, by pm \$1; W. L. Phipps \$1; pm Middleboro, Me; pm Hill, NH; J. Dow by pm \$1; C. P. Collins; J. K. Marshall and Jane Ripley by pm \$2; pm Pennfield, NY; pm Scanton N. Y; W. C. J. C. Parker; Geo Smith by pm \$1; I. H. Shipman; pm Plainfield, Ct; C. Wines and others; pm Winthrop, Me; Saml Bower; J. Thatcher by pm \$3; E. Huelburt, E. Wiggins jr, by pm \$1; pm Mason, NH; S. Perry, Joel Prior, and Rhoda Avery, by pm \$1 each; M. J. Tuck \$3, and G. Brooks, by pm \$1; C. G. Strong; N. L. Cary; pm Athol, Me; T. Cole; pm Sandwich, Me; S. Bliss; pm Braintree, Me; S. Bower; pm Troy, Me; J. P. Porter, ditto; A. Hart, by pm \$1; S. Stone \$1; J. D. \$1; P. Dean by pm 50c; J. Eubank pm \$1; D. Hall by pm \$1.50; F. A. Rew by pm \$2; N. Edgerton by pm 50c; P. D. Bradford by pm \$1; pm Union Mills, NY; pm Albany, NY; N. Farrar and Abel Allen by pm \$1 each; pm Albany, NY; H. Ashley by pm \$1; A. Whiting and D. Ireland, by pm \$1 each; Hiram Barton J. Weston J. M. Thompson and J. Shaw, by pm 50c each; S. Baldwin by pm \$1; S. Ashley by pm \$1; pm Washington, DC; T. F. Pomeroy by pm \$1; L. Wiswell; pm New Castle, Ind.

Packages Sent.

G. S. Miles, 67 Green st, Albany NY; J. V. Himes, 9 Spruce st, NY; J. Litch, 41 Arcade Phila; Lamon Dale, Nashua, NH; E. C. Galusha, 17 Arcade, Rochester, NY; H. Patten, care of C. Swartwout, Utica, NY; C. Hersey, care of G. S. Miles, Albany, NY; E. G. Brown, Westboro, Me, care of Rev A. Harvey.

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 22. }

Boston, Wednesday, July 3, 1844.

WHOLE NO. 166.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

ORIGINAL.

"AND PRAY ALWAYS, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

To prayer, to prayer! the trying hour
Is hastening fast when human power
Shall be like the mote in the tempest blast;
To prayer, to prayer! it hastens fast!

The vision of prophet and seer of old,
Which the story of KINGDOMS & THRONES foretold,
Are all fulfilled save the ruin they swear
Should finish them all: to prayer, to prayer!

The signs which should tell that ruin near,
Have appeared and retired, or now are here:—
As the vernal trees speak of summer fair,
So the hour is near: to prayer, to prayer!

Sackcloth has veiled the sun at noon,
And wrapped in its folds the bright full moon.
The stars their token have given to all,
The earth and the ocean have uttered their call.

The picture of Sodom, as sketched of old,
In its darkest traits we now behold—
The worldly, the haughty, the faithless, the lewd,
The strong with the blood of the weak imbrued.

Nations are filled with perplexity,
And toss like the waves of the raging sea;
An ominous fear has filled with despair
The boldest hearts: to prayer, to prayer!

The long set hour on the dial of TIME
Its last dread knell is about to chime,
Which bids all flesh to the judgment repair
To receive our doom: to prayer, to prayer!

Boston, June 24th 1844.

H.

Popery, an Argument for the Truth, by its fulfilment of Scripture Prophecies.

From a discourse of Professor *Gausson*, of Geneva, to the Theological students at the opening of the course in October last.

[Translated For the New York Observer.]

Gentlemen,—I call your attention now to an important point, which should be constantly before your eyes, when you have to do with Rome: I mean the precious and sacred doctrine of our fathers, too much neglected and often even despised in our churches, though God has given us to appreciate its value,

many new reasons which our fathers did not possess.

The doctrine is, that Rome is the Babylon of which John speaks; the pope, the Man of Sin, the son of perdition, of whom Paul speaks; popery, the little horn of which Daniel speaks.

I would show you that this doctrine, constantly held in the church of God for more than twelve hundred years, has only been lightly esteemed, like the doctrine of an evil Spirit, the Tempter, in times of lax theology and infidelity.

When the pious Waldo distributed the Scriptures in France, seven hundred years ago, the cry was soon heard: Come out of Babylon! When the great Wickliff preached the Reformation in England, five hundred years ago, all eyes were turned to the Roman pontiff with the exclamation: Behold the Man of sin! When the generous Huss and when Jerome of Prague made their voice heard, a hundred years before Luther, it was against the abominations of "the great Whore" foretold by John. When our fathers preached the Reformation in Geneva, one of their first cares was to affix to the wall of the City hotel a brass plate, (of which, alas! there only remains the frame,) and on which they inscribed thanks to God "for having delivered them from the tyranny of Anti-Christ." When the fathers of most of us, gentlemen, made their admirable Confession of faith at Rochelle, they took care in their seventeenth national synod (held at Gap under Henry IV in the year 1603,) to decree that at the end of the 30th article should be inserted the following declaration, called article 31st (I transcribe their words:)

"And since the bishop of Rome has erected a monarchy in christendom, claiming for himself dominion over all churches and pastors, exalting himself to be called of God, wishing to be adored, boasting to have all power in heaven and upon earth, to dispose of all ecclesiastical matters, to decide upon articles of faith, to authorize and interpret at his pleasure the Scriptures, to make a traffic of souls, to disregard vows and oaths, to appoint new divine services; and in respect to the civil government, to trample under foot the lawful authority of magistrates, by taking away, giving and exchanging kingdoms,—we believe and maintain that it is the very *Antichrist* and the *Son of perdition*, predicted in the word of God under the emblem of a whore clothed in scarlet, seated upon the seven hills of the great city, which has dominion over the kings of the earth; and we expect that the Lord will consume it with the spirit of his mouth, and finally destroy it with the brightness of his coming, as he has promised and already begun to do."

For more than fifty years, the protestant ministers and people of France were persecuted by kings and governors of provinces on account of this 31st article. But we love to hear their faithful voice making itself heard in their twenty-ninth and last national synod, after they had been refused for fifteen years holding any:

"The king's commissioner having requested that they should not employ such expressions

(*Antichrist*, when speaking of the pope; *idolatry*, when speaking of the Romanists,) in the oaths taken in this synod, the moderator was instructed to answer as follows—

"But in regard to these words: *Antichrist*, found in our liturgy, and *idolatry* and *workings of Satan*, found in our Confession of Faith, they contain the reasons and foundation of our separation from the church of Rome, and express the doctrine which our fathers maintained in times of cruel persecution; and we are resolved, after their example, never to abandon them, by the grace of God, but to preserve them faithfully and inviolably to the last moment of our life."

Such, gentlemen, is the declaration of your fathers, which I put to your understanding and to your conscience;—to your understanding, that you may study it carefully;—to your consciences, that you may preach it resolutely, like your fathers "in times of cruel persecution, faithfully, inviolably to the last moment of your lives."

This important doctrine is taught us by three prophets: by Daniel, in chapters ii., and xviii. of the Revelation.

I design to give you some idea, gentlemen, of the wonderful light which the Holy Spirit sheds upon this subject; and I shall be satisfied for this purpose to state briefly what only one of these prophets, the oldest, Daniel, says, and that only in his seventh chapter.

I beg, first, that one of the brethren will please to read aloud the first fourteen verses.

You will recollect, gentlemen, that in his chap. ii. Daniel, under the figure of a golden image, had described already at large the future history of nations until the second coming of our Lord Jesus Christ. According to him, four great monarchies must successively appear upon the stage of the world, gain dominion over all other nations, and trample under foot Jerusalem. The last monarchy, after cruel enslaving all the countries of the prophetic lyland, should be divided into ten kingdoms (by the barbarians,) and continue, under this new form, until the restoration of Israel, the blessed millennium, and the reign of the saints.

In this seventh chapter, we see again the same succession of four great monarchies; but here presented only for the purpose of revealing to us the time and place of a frightful apostasy, which should afflict the church for many ages, and which taking its rise in the empire of the Latins, soon after its division into ten distinct kingdoms, should not be destroyed till the second coming of our Lord Jesus Christ.

But mark how sublime and majestic is this symbolical conception of the future! These four great empires, which contain in their destinies all the glories of this world during twenty-four hundred years, exhibit themselves to the prophet under the view of four great beasts, rising up one after the other on the bosom of a great sea agitated by tempests. These four monarchies will be equally cruel and tyrannical; they will oppress the people of God; they will devastate the earth, and their glory will be that of the destroyers of mankind! The first,

the Babylonish empire, is a lion with eagle's wings. The second, the empire of the Medes and Persians, a wild bear of the mountains, to whom it is said: *Arise, devour much flesh!* The third depicts admirably, with a few strokes, Alexander and his history: it is not only a leopard, swift and terrible; it has four wings of a fowl, and it has also four heads; its power is taken away, and its empire is soon scattered to the four winds of heaven. The fourth, lastly, the empire of the Latins, has no name, so terrible is it; it tramples every thing under foot; but (as in the prophecy of the golden image) it ends by *being divided into ten*; its ten horns are the ten kingdoms of the Gothic nations, which, towards the fifth century, all at once (as if at the word of command, from the banks of the Vistula to the Roman frontiers,) invaded, with a view to retain, under a divided form, the vast empire of the Latins, namely:—the Visigoths, Herules, Ostrogoths, Francks, Burgundians, Vandals, Alans, Sucoi, Gepides, and Lombards!

Now listen: You have here already the place of the predicted Apostasy, and you have also its time. Its place: it is a Roman apostasy, it is the whole territory of the Latin Monarchy; its time are the ages which shall follow the invasion of this empire by ten barbarian kings. You have also its whole progress; for, narrow as the canvass is, by after strokes of the pencil, the Holy Spirit describes both the character and destinies of the empire, with wonderful precision. Mark the 8th verse:

"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and behold, in this horn there were eyes like the eyes of man, and a mouth speaking great things."

Then (verses 24, 25,) in the interpretation which the Angel gives of these symbols to Daniel, we are told this signifies that *another king shall rise up after the ten kings, and he shall be diverse from the first ten, and he shall subdue three kings; and moreover, he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.*

It would take long, gentlemen, to do justice, by our interpretations, to the divine beauty of this picture. Popery is here found completely described by thirteen or fourteen marks.

I will try to make you understand how, at each of these marks, we are forced to exclaim, not only: "*Is this the pope?*" but, "There is nothing under the sun, nor in the history of all ages, to which these divine descriptions can be applied, unless to the pope! it can only be the pope!"

First mark. The NATURE itself of the power prefigured by the little horn.—Plainly, according to the prophecy, this must be a PRIEST KING. It is a KING; for it is written: *The little horn came up among the other ten;—and another king shall arise after the ten.* It is a PRIEST-KING; for it is written that *it shall be diverse from the other kings*; and all that follows is designed to tell us in what it shall be different, and to show it to us at once in a political and a religious character. What does it do? it blasphemes, persecutes the saints, pretends to change times and laws. As KING, it is feeble and small, it is a little horn; but as PRIEST-KING, it is great and mighty, it has power to oppress the saints for ages, it speaks great words, it governs the world. But, (I ask already for this first mark) where will you find under the sun a priest-king, unless at Rome, or perhaps in the mountains of Upper Asia in the Grand Lama? Where will you find, in the whole history of the world, unless in popery, a priest-king who has pretended to change times and laws, who has reigned with power, and who has made war upon the saints?

Second mark. You have here, too, the geography of this power. Where must we seek for the little horn? Where is its "holy see"? Where its lands, its patrimony, the "domain of the church"? Where must we place the theatre of these abominations?

How clear is the prophecy! It points you to the Roman monarchy, places this holy see in Rome; these lands of the church in Italy; and this theatre of a wicked power in the vast empire of the ten Latin kingdoms. You are not ignorant with what care John elsewhere points us to it in Rome, the city of seven hills, the Babylon of the last times. You know, too, that the Roman Catholics, as well as we, all recognize that Babylon, in John, can be no other than Rome. If, then, this power is a territorial state, it is, according to Daniel, a Roman state; if it is a church, this church, according to Daniel, is a Romish church; if it is a pontiff, this pontiff, according to Daniel, is a Roman pontiff; if it is a great Apostasy, this Apostasy extends, according to Daniel, between the Rhine, the Danube, the Greek empire, the Adriatic, Mount Atlas and the great ocean; that is to say, throughout the whole territory of the "Fourth Beast." In other words, we must seek in France, Belgium, Spain, Portugal, Savoy, Italy, Bavaria, Austria and part of Hungary.

Third mark. The origin of this power and the nature of its growth. How did it come into the world? Slowly, little by little, by constant increase, as a horn grows on the head of a bullock. Remark that the first ten horns (or the ten kingdoms established by the barbarians in the Roman empire) had appeared to the view of the prophet as already full-formed; but not so with the eleventh horn: it presents itself as coming up after the others, silently and imperceptibly, as a horn grows. And now inquire of all historians, if this is not an exact description of the origin of the papal tyranny; and if it has not become threatening, imposing and terrible, without their being able to tell the year when it began.

Fourth mark. The CHRONOLOGY of this apostasy: by which I mean, to say the time of its commencement and of its end. When ought it to commence, according to Daniel (this is a striking mark)? According to the vision, it is immediately after the division of the Latin empire into its ten Gothic kingdoms; that is to say, towards the sixth or seventh century. And, according to the same vision, this divided state must continue till the coming of Christ! But, I ask, if it is possible to find, anywhere but in papacy, the least solution to so clear and distinct a problem. I ask, if all the histories of the popes do not show us this power springing up from the ruins of the Roman empire, towards the sixth or seventh century, rising out of the very midst of the ten kingdoms formed from these ruins in the days of Clovis, Justinian and Belisarius! Point me, then, in all the world, (but especially in the Roman empire and in Rome,) to a priest-king who began to reign 1200 years ago, and who reigns in our day, still to continue till the second coming of our Lord Jesus Christ.

Fifth mark. The TERRITORIAL ACQUISITIONS of this power. Here is something marvellous! *Three of the first horns* (says Daniel, verse 8th) *were plucked up before the little horn*; and these horns, John represents to us as *each wearing a crown*. Take now a map of Italy; look for the pope's domains, and find how many of the ten kingdoms the pontifical territory now occupies. You will see that it has supplanted three: the Herules, the Ostrogoths, and the Lombards. And if you will then go to Rome, and see him there, this very year, upon the banks of the Tiber, in his pontifical robes, trample upon the ashes of Romulus, or see him in the church of St. Peter, or in his palace in the Vatican: you

will see him bearing upon his Babylonish tiara (for he is the only king on the globe who places upon his head this prophetic covering) you will see him, I say, bearing upon his Babylonish tiara three crowns of *horns plucked up before him*, the crowns of Odoacer, Theodoric and Alboin. Find me on earth another prince who covers his head with three crowns! And this prince is a priest-king; this prince is in Rome; this prince has grown great as a horn grows; this prince began about the sixth or seventh century; this prince still exists! It is written: "*Three of the first horns were plucked up before it*," and "*He shall subdue three kings!*"

Sixth mark. The extraordinary SAGACITY, consummate skill, incomparable policy, constant vigilance of this power. How admirable is this mark portrayed in the symbols of the vision! Whence, according to Daniel, the great power exercised by the little horn, to rule the whole Roman Catholic empire and to agitate the world for so many, many ages; since it comes after the other ten, and is also the least? Listen: *it had eyes*, Daniel tells us, *like the eyes of a man*! Its eyes, there is the secret of its power! A horn having eyes! strange conception truly, but admirable when we take the meaning! For 1200 years, what has given Rome her power, is that extraordinary sagacity, that worldly policy, of which the eye is emblematical; that vigilance which she exercises over every part of the earth by her religious orders, by her Jesuits, her apostolical prelates, and especially by her confessionals: it is that penetrating eye, always open, and which never sleeps; it is that consummate knowledge which it has of human weaknesses, and of which the confessional has been the great school for 800 years; it is its tricks and profound subtleties, "those depths of Satan, as they speak," says John (Rev. ii. 24.)

Seventh mark. Its DECEIVABLENESS, its falsehoods and lying wonders. This is a striking mark, and without a parallel in history. I would have referred it to the preceding; but Paul has so well described it in his *second Epistle to the Thessalonians*, when he says, of "*the Man of sin*" that "*his coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness*," (ii. 9, 10,) that I thought I should give it a distinct place. To this head we must refer the false legends, false books, false relics, the wonder working medals, false cures, and more especially the *false decretals*, that surprising falsehood, which has never had its like in the world for hardihood and success; for these false decretals deceived all Europe for 500 years, and availed alone to the success of the monstrous usurpations of the popes.

Eighth mark. Its more than royal pomps. Daniel tell us (verse 20) that although this horn was "*the least*," "*his look was more stout than his fellows*." The pomps of Charlemagne, Charles V, Louis XIV, and Bonaparte were very great; but were they comparable to that of the Roman pontiff? The greatest kings must hold his stirrup, serve him at table, (what do I say?) must prostrate themselves before him, and kiss his feet; or even put their necks under his proud foot! Go yet this year to view him in the Vatican, as I myself have done. You will see hanging in the "royal hall" where all the ambassadors of Europe pass, a picture representing the great emperor Henry IV, uncovered before Gregory VII. You will see in another picture, the heroic and powerful emperor Fredrick Barbarossa upon his knees and elbows, before pope Alexander III, in the public square of Venice: the foot of the pope rests on his shoulder; his sceptre cast to the ground; and under the picture, these words: "*Fredrick, a suppliant, adores, promising faith and obedience*!" You must see with your own eyes this priest-king in

his palaces and temples, to form an idea of his pomps, and to understand the full meaning of these words of Daniel: *His look was more stout than his fellows.* What eastern king was ever borne like him upon men's shoulders, decked with the plumes of the peacock? Incense is burnt before him as before an idol; they kneel on both knees before him; they kiss the soles of his feet; they worship him! *Venite, adoremus!* (Come let us adore,) exclaim the cardinals when they go to him. The present pope caused to be sold in Rome, this year, among the numerous medals which the pontiffs have successively struck, to perpetuate in brass the exploits of their history, a medal which I had a few days ago in my hands, and where you read these words above the portrait of Adrian VI, crowned by his cardinals: "Quem creant, adorant." (Whom they create, they adore.) How often, when viewing him with my eyes amidst his pomps, has this oracle of the Holy Spirit sounded in my ears: *He as God sitteth in the temple of God, showing himself that he is God.*

To be Continued.

IMPORTANCE OF A PREPARATION TO MEET THE LORD.

The last observation which I would make, and which I desire to impress deeply upon my own mind, and upon the minds of others, in connexion with the foregoing subject, is the equal importance of personal godliness under every mode of prophetic interpretation which our judgment may respectively prefer.

The personal and visible reign of Christ can be shared by those alone who are conformed to his spiritual character. "Blessed are the pure in heart, for they shall see God." "Blessed are the meek, for they shall inherit the earth." There is an eternal harmony in the works and dispensations of God. The harvest accords with the seed which has been sown. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap: he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

In the contemplation of the future, this observation is of the greatest importance. Without this abiding recollection, prophecy may become to us as a fable; a mere picture to the imaginative; a scheme to the curious; a coherent plan to a moral architect; and yet a delusion to a polluted heart. If the reign of Christ be not first within our renewed souls we shall never share it in a renewed world. If he legislate not over our passions and our affections, we shall never bear rule in the regions of his rescued earth. If God the Holy Ghost regenerate not our hearts, He will never regenerate our bodies. Our conformity to Christ must be entire. We must first be crucified ere we can be glorified. His sceptre must be in our hearts ere his crown can rest upon our heads.

"Oh loved, but not enough—tho' dearer far Than self and its most loved enjoyments are— None duly loves thee, but who nobly free

From sensual objects, finds his all in thee—

"Glorious, Almighty, First, and without end, When wilt thou melt the mountains and descend?

When wilt thou shoot abroad thy conquering rays, And teach these atoms thou hast formed thy praise?

"My soul! rest happy in thy low estate, Nor hope nor wish to be esteemed or great. To take the impression of a will divine, Be that thy glory and those riches thine!

"Confess him righteous in his just decrees, Love what he loves, and let his pleasure please;

Die daily—from the touch of sin recede; Then thou hast crowned Him, and he reigns indeed!"

To those whose mental associations accord with these views of the spiritual victories of Christ, his visible and coming glory will be an influential theme of meditation and joy. Amidst the conflicts of inward corruption, the pangs of disease, the groans of oppression; amidst the tears of the suffering, the mistakes of the ignorant, and the blasphemies of the proud; the spiritual mind will anticipate a glorious though still terrestrial state, in which evil will have no place, and happiness be exposed to no temptation; in which mind mingling with mind, and enlarging its knowledge under every new facility for truth, will yield itself up "to those intellectual revelations, to that everlasting sunlight of the soul," in which the truly wise will enjoy the presence of their Lord through the periods of a blissful eternity.

HON. G. T. NOEL.

The Theology of our Fathers.

DEAR BROTHER BLISS:—In accordance with your request presented in the "Herald" of March 27th, respecting epitaphs, I have searched "Barber's Hist. Coll. Mass.," and will therefore present such epitaphs as I find therein, illustrating the truths alluded to. If they are of any worth to you, they are freely offered. As for myself I am well paid for my trouble: they show to me,

"THE WAY OUR FATHERS TROD."

Epitaph on the tomb-stone of Rev. John Keek, A. M., in the Sheffield grave-yard:

"When Suns and Planets from their orbs be hurld, And livid flames involve this smoking world; The trump of God announce the savior nigh And shining hosts of angels crowd the sky; Then from this tomb thy dust shall they convey To happier regions of eternal day."—*ib.*, p. 94.

From the tomb-stone of Rev. Hezekiah Smith, D. D., in the grave-yard, Haverhill:

"There's a hast'ning hour, it comes, it comes, To rouse the sleeping dead, to burst the tombs, And place the saints in view."—*ib.*, p. 190.

Extract from the epitaph on the tomb-stone of Rev. Benj. Tappan, in the Manchester grave-yard:

"Keep safe, O tomb, thy precious sacred trust, Till life divine awake his sleeping dust."—*ib.*, p. 201.

Extract from the inscription on the stone of Rev. John Richardson, in the grave-yard, Newbury.

"A Resurrection to immortality—is here expected—for what was mortal."—*ib.*, p. 209.

Extract from the epitaph on the tomb-stone of Mari, wife of Elizor Holyoke, in the Springfield grave-yard:

"Even here was sowne, most pretious, dust, Which surely shall rise with the just."—*ib.*, p. 298.

Extract from the epitaph on the monument of Capt. Nathaniel Dwight, in the Belchertown grave-yard:

"Tho' I must die and turn to dust, I hope to rise among the just. Jesus my body will refine, I shall with him in glory shine."—*ib.*, p. 216.

Extract from the inscription on the tomb-stone of Rebeckah, wife of Rev. John Russell, in the Hadley grave-yard:

"A wise, virtuous, pious mother in Israel lies here, in full assurance of a joyfull Resurrection."—*ib.*, p. 326.

From the monument of the Rev. Thomas Clark, second minister in Chelmsford:

"In the faith and hope of a blessed Resurrection."—*ib.*, p. 377.

Extract from the inscription on the monument of Rev. John Swift, in the Framingham grave-yard:

"He at length rests with the Lord, looking for the adoption, that is, the redemption of the body."—*ib.*, p. 389.

Extract from the epitaph on the monument of Capt. John Brown, Esq., in the grave-yard, South Reading.

"His pious soul took wings, gave up her breath, Dropp'd here her mantle in the silent dust, Which waits the resurrection of the just."—*ib.*, p. 389.

Epitaph on the tombstone of Mr. Benjamin Day, in the grave-yard, Wrentham:

"My dust lies here, my better part's above, And lives, so I, not death, the conqueror prove; What I possess secures me what's to come. My clay shall be refined and sent for home."—*ib.*, p. 493.

Extract from the inscription on the stone of Rev. John Shaw, in the Bridgewater grave-yard:

"O, man, greatly beloved! thou shalt rest and stand in thy lot at the end of the days."—*ib.*, p. 497.

From the monument of Rev. William Rand, in the grave-yard, Kingston:

"Here's one who long had ran the Christian Race; Kindly reliev'd, reclines his hoary head, And sweetly slumb'ring in this dark embrace: Listen the welcome sound, "Arise ye dead."—*ib.*, p. 511.

Thus much for epitaphs. I now wish to present two or three extracts for your consideration, from a work which I have before me, entitled, "Christ's certain and sudden Appearance to Judgment." By Thomas Vincent, sometime minister at Maudslanes, Milk street, London, pp., 348. It was written, as near as I can ascertain, (there being no precise date), about 150 years since.

The first extract I shall offer, is from p. 15, shewing his views of the location of Heaven, at the coming of our Lord. He says:—"But who can conceive the royalty and surpassing excellency of Jesus Christ, when he comes down out of his Father's palace into the world? He will come in great glory, God will come down in Him, and with Him: the throne of God will be removed, the palace will be below, the Heaven will be upon the earth, where Christ is, there is Heaven, there is God in his greatest glory to be seen; he will come in his glory; never was there such glory seen upon the earth; never did the eye of man behold such a sight, as then it will behold."

The second is from p. 330. Addressing believers, he says:—"Rejoice, believers, rejoice! when Christ doth appear, ye shall also appear. Possibly some of you may remain alive until his appearance; be sure all of you shall be made alive; if men go down into your dust before, you shall not be hid there for ever, you shall not be buried there in eternal oblivion; but the Lord Jesus Christ will awaken you out of your long sleep of death, and raise you out of your beds of darkness. He will send his angels to gather you from the four winds. Think, O think, how joyful a day this day will be unto you when the voice is proclaimed, The Bridegroom is come, go ye forth to meet him!" The third is from the last page, where, again addressing believers, he says:—"And lastly, look for the appearance of the Lord, look with an eye of hope, labor to abound in hope, by the power of the Holy Ghost, and let this hope be an anchor fastened within the veil, to stay your sinking hearts in the midst of these fierce storms, which do, or may beat upon you in the world, and look with the eye of desire. Look and long for Christ's appearance; dart up your wishes often to Heaven. O when shall we see the heavens opened, and behold our Lord in his glory? When shall we hear the trumpet sound, and be gathered by the angels from all quarters of the earth? When shall the Lord Jesus come down and shew us his glory, and receive us unto himself, that where he is, there we may be also? Christ hath spoken from heaven to earth, Surely, I come quickly; let there be an echo back from earth to heaven in your desires to this voice: Amen, even so come, LORD JESUS, come quickly." O Brother, may you and I be ready; amen, amen. Yours, looking daily for the Lord.

ADDISON WARFIELD.

Holliston, May 1st 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JULY 3, 1844.

To the Public.

A few weeks since, I with ten or fifteen other friends gave to M. Hull Barton a writing our approbation of his course here, and approbated the gospel truths he uttered. I still say that, in public meetings, and at other times, he advanced very much truth and invariably showed a meek and quiet spirit in his deportment before us, and that from all the circumstances we could gather, we thought he was condemned unjustly, for we felt convinced that, however *bad he might be*, we could not condemn him for any thing that we had seen, we did not testify to his general character, (as he was a stranger) but to his labors here. Within twenty-four hours, facts of the most convincing nature, have come before us, and we are fully convinced that he is a Hypocrite and base deceiver, and we warn the public to be on their guard against his Spiritual Magnetism. And we say to him, we wish returned immediately, postage paid, the writing we gave him, that if he will come himself, we will tell him what we know about facts he cannot gainsay or resist.

All that I have had opportunity to see, who signed the paper are the following and they join in the above request:—David Colman, Henry Lunt, P. H. Richardson, Olive Richardson, Leonard Plumer, Mary J. Hills. Yours, truly, Newburyport, July 1. R. PLUMER.

THE TIDE TURNING.—We are glad to find that we are not alone in our opinion of the works which have been so generally hailed by the professedly Christian press of our land, as the triumph of "profound erudition," "critical acumen," sound and true interpretation of prophecy, &c., &c.

The N. Y. Observer speaks as follows of the "Remarks on the Book of Daniel, by Professor Chase."

"We have but cursorily examined this book; but we perceive that the author rejects the received opinion of the church that the fourth beast denotes the Roman apostasy, and regards it as denoting the successors of Alexander. However ingenious the learned Professor's reasoning, we consider such interpretation tame and frigid, and would only request the author and his readers to contrast with it the eloquent and lucid exposition of Professor Gaussen in the article the concluding part of which is published in our paper of to-day, entitled: "Popery an argument for the truth," &c."

The Anniversaries.

CONCLUDED.

1. We look upon these anniversary movements as furnishing a most striking indication of the character of the age. The world has had its long period of patriarchal simplicity, but it appears to have been an age of *animalism*, of eating and drinking and marrying and giving in marriage,—its age of imperial ambition and iron domination, which was characterized by a more commanding development of the intellect, in philosophy and letters; and its age of darkness and apathy, in which scarcely anything but superstition and fanaticism were permitted to exist.—We might also add that the transition period in each case, was an age of war. This is the age of *excitement*, of *invention* and *reform*. It has been the lot of our race to be "led captive by the devil at his will," ever since man broke away from his high allegiance to God, and the exhibitions and proofs of his agency are but too abundant. It is easy for us who live at this time to see how the devil took the lead in the developments of former ages, and why should we not expect him now to turn reformer?

Since the first agitation which disturbed the clouds and mists of the dark ages, the admiration of the world has been called forth by the passing of a succession of stars of the first magnitude through the moral heavens, the principal of which are known by the names of Howard, Wilberforce, Clark-

son, Wesley, Whitefield, and many others, who were doubtless placed and sustained in their orbits by Him who commanded the light to shine out of darkness, and since it was impossible to turn away from these the admiring eyes of the world, it would seem that the best the devil could do, in such a case, was to get up counterfeit stars. And so poor human nature, which could not be shamed into a cold and heartless propriety in its treatment of lost and suffering sinners, was now applauded for its super-heavenliness, until fairly *magnetized*, and then inflated and cut loose to blaze away—no matter whether it was the light of Heaven that was shed upon the world, or light from the fire of the "other place," a blaze was all that was wanted, and now that the devil has turned philanthropist and apostle-maker, there is hardly anything to be seen but *stars*. And although there is every possible variety in the manufacture, still, his handy work appears to be as fantastical and ludicrous and awkward as when he put the tripple crown and sacred vestments upon the apes and wolves, and bears, and dromedaries of the dark ages.

Nor is it difficult to see how he turns the movement to his own account. The patent Howards of our day have well high turned the tide of human sympathy and judicial partiality in favor of murderers, pirates, high-waymen, seducers, &c., &c. while their injured victims are treated with contempt and even insult; so that villains of all sorts may take encouragement that they shall escape with impunity, if their wickedness is only conducted upon a scale sufficiently large to give eclat to the agents by whom they are to escape "unwhipt of justice."

Offenders on a small scale are not objects of such particular sympathy.

The avowed and boasting successors of the most deadly enemies of the human race have actually seized upon the favoring moment, and forgetting the maxims which lay at the basis of their own savage cruelty have presented their claim for a share in the popular sympathy. The poor suffering Pope and his adherents, whose capital "has been for ages a political forge, where the chains of Europe have been wrought," whose acknowledged and venerated predecessors have waged a murderous and unrelenting war against the Bible and the claims of its great Author, against the piety of his church, and against the rights and institutions and liberty of the world, for more than thirteen centuries, even these, with a determination which could be sustained only by the hope which is held out to fallen infamy and wounded pride, of a chance to obtain a foothold by which they may be enabled to gain their former position, have come forward to ask the world to aid them, (since they get along so poorly in sustaining their cause, now that they are thrown upon their own resources in common with their newly liberated victims,) in the attempt to regain their lost power.

The same Pope who, in his Encyclical Letter, denounced "liberty of conscience" as a "pestilential error," and charged its advocates with "unblushing impudence," and with "attempting the overthrow of religion and civil institutions," is now heard pleading in the French Chamber of Peers, by Count Montalembert in these terms:—"The remedy, the sole remedy, and you know it, is that which is exacted of you, that which is exacted by the charter as well as the social condition of the country, and at the same time by the voice of the Church: it is LIBERTY. . . . The glory of the Church will be to have claimed it, and despoiled of her antique splendor, of all her wealth, of all her privileges to have believed that in the sole possession of that liberty she would recover all." Yes, grant her "that which is asked for," that which she only wants the power to assert, "liberty" to consign the word of God and all who sincerely bow to its requirements to the

flames, and no doubt "she would recover all!" And this same Count is greeted by a procession of Catholics, so meagre, to be sure, as to be regarded in any other than a flattering light, as follows:—"In the name of our faith and our patriotism, in union with the Catholic nations, who sighing turn their eyes towards France, receive this public testimony of adhesion and gratitude. And ever, Monsieur le Comte, when you shall defend the independence of the Church, the liberty of conscience, the liberty of education, the liberty of the religious orders, the benediction of all Catholics will ever respond to your words."

And we see in this dupe and minion of the old sorceress, an exhibition of the same stupidity and "impudence which characterize her emissaries in all other cases. He expects the world to make up their verdict in the case of "the Church" ("the mother of harlots,") by an examination of her character for "fifteen years."—"Fix your eyes for one instant on what has passed in the world during the last fifteen years, and say on which side are the persecutors and where are the oppressors? On all sides the Catholics are oppressed and on no side do they oppress."—As if he would have us consider the comparative decency of the old strumpet, during a short term in the house of correction, an evidence of chastity during a long life of public prostitution. The criminal, and the argument in her defence, are worthy of the author of that sympathy to which the appeal is made. And why should they not be favorably considered?

It was the impolitic generosity of Napoleon which proved his overthrow. And the work of those who have done quite as much for the world may be in danger (should there be time) from the same cause. Happy is it for those who are prepared for whatever may come.

In this age of excitement and invention, as distinction depends so much upon producing a novelty, the stagnant and artificial uniformity of the past age is followed by an excessive variety, in the organizations to which, the activity of the age has given rise; and the tendency is to superficialness, and the production of "monomaniacs." We have much that is impressive but too little that is vital and fundamental. All this is seen in the religious character of the age, and is brought to view at the anniversary meetings. We are far from being alone in this opinion. A correspondent of the Christian Secretary, at the late meetings in Boston, speaks as follows:—

"It is a time when much good seed is sown in the sermons and addresses delivered, and it is also a time when tares are scattered in profuse abundance. On the whole, I am inclined to think truth is progressing, and that the anniversaries are productive of more good than injury to the community. But there is evidently a deficiency in all our religious anniversaries. We want more prayer, and more of the spirit of devotion. We do indeed recognise God at the opening and close of our meetings, but the prayers offered seem to originate in the requirement of the constitution, rather than the promptings of devout hearts. The Lord save us from a mere formal attendance to the great duty of prayer."

The time has been when our best and at present most popular enterprises, were such a test upon individual responsibility that the most devoted at home were the only ones who were found ready to engage in their support before the public, but that day is now past. What was once a means of promoting the duties of the closet, and personal piety, may now be considered a substitute for the former and well nigh fatal to the latter.

It may appear strange to some who read this article that we should speak of *novelties* and *monomaniacs*. That surprise, however, will be confined to those who know nothing of our views, or those who know so much about them that they have become satisfied it is easier to slander us than to show where we are in the wrong. Many intelligent men,

in the ordinary sense, have supposed that we never have thought of anything else but that the world was to be burned up in 1843, and of course, they could not see the injustice of applying to us the current epithets, "*fanatics*," "*monomaniacs*," &c. But the truth is, there were so many fanatics and monomaniacs around us, that we could not enter upon the apostolic work assigned us, without raising the charge against ourselves, which our opposers, by the position they had taken, had justly incurred.

They had got everything deranged, out of order. The great central and regulating truth of the word of God, "*the appearing and kingdom of Jesus Christ*," had been thrown out of place, perhaps lost entirely, and whole multitude of his professed servants were laying plans which supposed that this world, which is doomed to fire, was to be perpetuated *forever*, or at least, so long that its end was not to be taken into the account. Almost every vice and every virtue, every truth and every error, every sect, class, and interest in the community stood with their company pledged, and their track laid, and their cars well filled, and their steam up, all ready to start, or on their way, to the millennium.

Under such circumstances the announcement of the old apostolic message, that the King of kings, He whose right it is, was about to descend from heaven, to restore all things, and to reign forever, and that a preparation for that event was the great question to be considered, could not but make disturbance among those who had got up these millennial arrangements. But we repeat it, it was no part of our work to break up these arrangements, in themselves, it was simply to complete the general plan. They had crowded the Advent out of its place, and God raised up the Millerites to effect its restoration. In His strength they set to work excavating the hills and filling up the valleys, till at length a new track was graded and railed, and the cars put on, and now the Advent train has got the lead of many of the old ones, and is fast gaining upon the rest.

By the blessing of God we have succeeded in gaining the attention and the hearts of many who were pledged to the old monopolies, and so far things are going right. The "*fanatics*" and "*monomaniacs*" are almost to a man opposed to us.

The Advent system is scripturally comprehensive in the duties it enjoins—scripturally symmetrical in its adjustment of the objects of life, and scripturally eclectic in its agreement with all other systems. It embraces the whole circle of Bible duties, private, social, and public—it refers all to the kingdom of God and his righteousness, as the "*first*" thing to be sought, and to the attainment of other things as may be convenient for pilgrims and strangers on the earth—it approves whatever accords with this plan of life, wherever it is found—it rejects all that is opposed to it. While it places the affairs of time in subordination to those of eternity, and arranges the objects and duties of life in a corresponding order, it must, in its nature, correct the tendencies and faults of the age.

2. We call attention to the testimony furnished by these anniversary meetings to the fulfillment of prophecy. We speak now of the facts to which they refer us in presenting the calls for, and encouragements to, missionary labor.

IN REFERENCE TO POPERY.

It is predicted by Daniel (vii. 25-27,) that this great anti-Christian organization was to undergo an important change in its condition previous to its complete destruction. "*They shall take away his dominion, to consume and destroy it unto (or at) the end.*" Paul asserts the same thing, 2. Thes. ii. 8. See also Rev. xiii. xvii. xviii.

The question between us and our opponents is

this:—has this change, which was to be followed by the final destruction of Popery taken place?—Has the dominion, not the *existence*, of the little horn been taken away? Has the authority, not the *existence*, of the Papal beast of John continued its appointed time? If that change has taken place, it is settled beyond dispute, that we have nothing now to look for but the coming of Christ, the great event which consummates, with that of all his other enemies, the destruction of popery.

Let us now refer to a few recent facts which bear upon this question. What we have already given from the Catholic party in France, is of an important character. "*The voice of the Church*" calling for "*liberty*"—"Catholics *sighing* turn their eyes to France"—popery "*everywhere oppressed*," &c. Now it is this condition of things to which our brethren point us in their annual and occasional reports and speeches. The report of the "Foreign Evangelical Society," lately read in Park Street Church, testifies as follows:—

"Much may be done in most Catholic countries. Poland and Lower Canada are under governments which are not opposed to the prosecution of this work. The Gallican race, both in France and Belgium, embracing thirty-eight millions of souls, is of all Roman Catholic countries the most accessible. Much might be done in Spain and Portugal, and even in South America and Mexico. St. Domingo is now entirely open, by the Constitution which the late revolution has given it. *Even in Italy and Austria, much may be now done for the spiritual good of the Protestants in those countries.*"

And it is a remarkable fact that while the Protestants of America were preparing to assemble at their anniversaries, "*a Protestant Missionary meeting*" was actually held "*within a stone's throw of the Propaganda*" at Rome, the "*seat*" of the Beast.

Here are a few of the facts which might be selected as testimony in the case.

We have similar testimony in reference to

THE CONDITION OF TURKEY.

That the prophetic history of the Turks is given to us by the Revelator, all our standard writers agree. The period during which they were "*to torment*" or "*kill men*," is expressed under the fifth and sixth trumpets, Rev. ix. The seventh trumpet brings us again to the judgment. As in the case of popery, we assert that if the Turkish "*power to kill*" has been taken away, we have nothing to look for but the events of the *seventh trumpet*—the end of all things.

Now what is the testimony of our brethren on this point? The report of the A. B. C. F. M. read by Rev. Mr. Green, at its late annual meeting, in Park street Church, referred us to "the late efforts of the Christian governments of Europe, to mitigate the severities of the Turkish government towards its subjects, when they adopt a different religion from their own," as a strong inducement to sustain and enlarge our missionary operations in that direction. And what are the efforts of these "*Christian governments of Europe*?" Why, England, the other governments concurring, has declared to the Porte, that she will "*withdraw her support of the Turkish Empire*," unless they cease to put those to death who change their religion. And "*the Sultan has submitted.*"

Here then are two lines of prophetic history, to which the church has directed her inquiring eyes, for centuries, fully assured that they indicate the hour of her deliverance, and her entrance upon the promised and everlasting rest. And can any intelligent man point us to an item in the prophecy, which remains to be fulfilled before that deliverance is to be realized? Is it possible for God to speak to us in a manner more striking and conclusive than he is speaking to us by these events? And is it not astonishing, that those who stand up and testify to them, as we have seen, will, at the same time, charge those who are endeavoring to

call the attention of the church and the world to the great practical import and bearing of these events, with being "*heretics*," "*fanatics*," "*insane*," &c. &c. Was there ever such an exhibition of wicked and suicidal stupidity, since the Jews rejected the testimony of their own prophets, in reference to the first advent of the Lord of Glory? Great God, *must it be so?* O, *must it be* that the thousands, who have the word of God in their hands, shall not only remain ignorant of "*the time of their visitation*," but be guilty of rejecting and perverting its awful warnings, by making them speak of peace and safety, till sudden destruction shall come upon them!

3. We must refer to these anniversary meetings as a test upon our regard for the word and authority of God. The word of God tells us plainly that the events above referred to, not to speak here of others, indicate that the appearing of Jesus Christ—the judgment—the end of the world, are to "*come quickly*." But it is the almost uniform testimony of these popular organizations, by their appointed agents, that nothing of the kind is to be thought of at present, if *at all*. "*They know not the Scriptures.*" And if God has appointed them, they are not faithful watchmen, for God has spoken of the destruction which he will bring upon the earth, and they refuse to give warning; and the souls who are overtaken by the coming wrath, unwarned, will be required at their hand.

It may sometimes be difficult to draw the line between that which is good in itself, or when rightly used, and its perversion; but when men "*turn the truth of God into a lie*," no such difficulty occurs. However we may desire to spread the truth, we cannot do so when it is associated with errors which cannot fail of defeating its own purposes.—While our brethren confess, so unequivocally, the propriety of applying to them the apostolic warning, by denying the promise of the Lord's coming, and asserting that all things continue, and are to continue, as they were from the beginning, we must take heed to that warning ourselves, and repeat it for the benefit of others. "*Wherefore, beloved, seeing ye know these things before*," that the prophecies shall be thus rejected, "*beware lest ye also being led away with the error of the wicked, fall from your own steadfastness.*" To reject the prophecies of Christ's second coming, now, is as presumptuous and fatal as it would have been to reject the prophecies of his first coming, after "*the day spring from on high had visited*" the church, by the birth of John, the forerunner of Christ. Beware of those who thus pervert the prophecies. "*They can discern the face of the sky, but how is it that they cannot discern the signs of this time?*"

THE SICK.

Brother F. G. Brown writes from Westboro, Mass., his present residence, under date of June 13, that he is "*getting along as well as could be expected*," he is not "*yet fully prepared to say whether his general health is improving, but hopes it is.*"

Brother Stockman, of Portland, we have been told, is very low with consumption, if indeed he now abides in the flesh.

Brother L. Caldwell writes from Ipswich, June 21, "*At present my health is poor, indeed it has been quite feeble.*"

The writer, who has been on the *sick list* for some months past, is still unable to lecture, though not entirely laid by. As Brother Bliss arrived at home on Friday of last week, we intend, the Lord willing, to try an excursion for our health, if some of our brethren near the salt water will give us an invitation. By the way, the brethren at Portsmouth need not be surprised, if they have a visit, on the very kind invitation of Brother Peirce to spend a week or two with them.

And here we must say a word upon what has always appeared to be a most trying fact, viz: that there should be so many professed servants of God, who only need the "*mind to work*," in order to be useful, who are now not only doing nothing in his service, but are hindering those who are trying to do what they can.

The calls for labor in the Advent cause were never, perhaps, more numerous and urgent, than at the present time, but in a great many cases they cannot be met for want of men. It is hard to know that this is the case, and to be under the necessity of remaining silent. It is *hard*, but we must submit.

A. HALE.

What does it mean!

THE SPELL BREAKING. We shall hardly need to call the attention of our readers to the article of Prof. Gaussen, on our first page, from the New York Observer.

Is it possible, we exclaim, that an American Orthodox paper like the *Observer*, can have the courage to give circulation to such a view of the prophecies, when Professors Stuart, Chase, Stowe, &c., whose anti-scriptural, anti-protestant, anti-evangelical assumptions are echoing from a thousand pulpits, have declared, (the first above named, certainly,) that "the Pope, and Mohammed, and the French Revolution, and all like matters or persons, are things which have no specific ground or basis in the book of Daniel or of John."—Hints, p. 141.

The manes of Antiochus and Nero may now repose again. And those who have labored so strenuously of late in attempting their apotheosis, may also rest, if the spirit who goeth about like a roaring lion will permit. And since the work of defending the truth is likely to be carried on by such hands as the *Observer*, we shall at least enjoy a measure of relief.

Let these views of the prophecies become current again, in the church, and the death-like stupor which has come over her, in consequence of the opiates which have recently been administered so freely, will pass away, and if time permit, she will renew her labors, in view of the account she is to render to him "who is ready to judge the quick and dead," and put on her beautiful garments, that she may meet him in peace.

She will also be prepared to take the right position, now that the old enemy,—who has turned the fair portions of the church, over which she has triumphed, into a land of slaves, beggars, sensualists, idolators and atheists,—is coming in like a flood upon those portions which have fallen to us.

And how remarkable it is, that while our opposers have been to Germany to obtain arguments to battle the truth, that Germany, who has been fed to loathing, and almost to death, with these arguments, should furnish an antidote to her own poison. We hope to give our readers the remainder of the article next week. We intend also to print a thousand copies, or more, with notes, in the form of our Library, to send abroad as there may be calls, in order to undo the mischief which the American German productions referred to above have accomplished; and so let "Greek meet Greek."

Great Eclipse in 1806.

The following fine description of the great eclipse of 1806, is from the pen of Mr. E. S. Thomas, the venerable editor of the Cincinnati Evening Post.

It was our happiness to be at Providence, R. I., when the total eclipse of June 1806 took place—the day was perfectly bright—the phenomenon commenced between eleven and twelve o'clock, and after the sun became totally obscure, it remained so for more than half an hour. Its operation upon animated nature was truly and awfully sublime. The birds flew about in every direction, in evident distress and terror; the domestic fowls ran about in all directions, cackling as in affright. Horses galloped round their pastures neighing; while the horned cattle, which seemed more affrighted than the rest, tore up the earth with their horns and feet in madness—all this uproar was followed by the silence of midnight, when the eclipse was completed—the birds retired to their resting places—the fowls to their roosts, the horses to their stalls, and the cattle to their mangers; while the stars shone forth in their beauty, and all was still; when the sun

began to re-appear, a large number of musicians, students of Brown University, assembled upon the terrace of the College, and struck up Milton's hymn to light. The effect was altogether sublime and beautiful. Nothing that ever met our eye before or since, was equal to it."

Yes, that must have been "sublime and beautiful," indeed. And how naturally are we carried forward to that day when the climax of all that is terrible, on one hand, and of all that is glorious on the other, shall be realized. The "awfully sublime" darkness and uproar of "animated" and every other department of "nature," which shall then be witnessed, is to be followed by the return of a new day, and that new day shall be hailed by strains such as never were inspired by "Milton's hymn to light:"—

And a voice came out of the throne, saying—

"Praise our God, all ye his servants,
And ye that fear him, both small and great!"

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying:—

"Halleluiah! for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready!" Rev. xix. 5—7.

The Seven Churches.

DEAR BROTHER HALE.—There are many precious promises, in the Bible, which we do not get at first view, but we are obliged to dig for them, as for hid treasures. The promises in Rev. iii., to the Philadelphia church, are exceedingly valuable, and I think it can be made to appear that they belong to us now. If they do, we need them, or the Lord would not have given them to us in this time of trial.

That the seven churches were typical of the seven states of the church, from the day the revelation was made to John, to the second coming of Christ, has been so plainly shown, that it need not be argued here. But I am quite satisfied, from a careful comparing of scripture with history, that many of these seven states have been misapplied. The first form, I think, are not all in the right place; but let them pass for the present, as brother Miller and others have them. 1. *Ephesus*.—Through the apostolic age—2. *Smyrna*.—Beginning about the close of the first century, and ending about A. D. 312, in the days of Constantine. 3. *Pergamos* from 312, to the rise of the Papal beast, A. D. 538.

4. *Thyatira*.—Commencing 538. But not ending, as some say, in the tenth century, but continuing down to 1798. This, I think, can be made to appear from the Bible. In Rev. iii. 20 to 24, what is said of the woman Jezebel, I think, can only be applicable to the Mother of Harlots, Papal Rome. And the history seems to carry us down to her fall in 1798. "But unto you, I say, and to the rest in Thyatira, as many as have not known this doctrine, and which have not known the depths of satan as they speak; I will put upon you none other burden—but that which ye have already, hold fast till I come." The sense of this seems to be, that the Thyatiran church would be in existence, at the time God commenced his judgments upon that woman Jezebel, or Papal Rome, by taking away her dominions; and that many Christians, then living, would not know the depths of satan as they speak, would know very little of the iniquity of Popery. Upon such, he would put none other burden, but that they should stand fast in the liberty wherewith Christ had made them free, and so be ready for his coming. It seems to me certain, by what is here said, that some living at the end of Thyatiran church, will be alive at Christ's second coming. I see not how to reconcile any other interpretation of it, unless I admit that Christ will come more than twice. Nor can I put the ending of this church back to the tenth century, unless I admit that Christ then came the second time. And

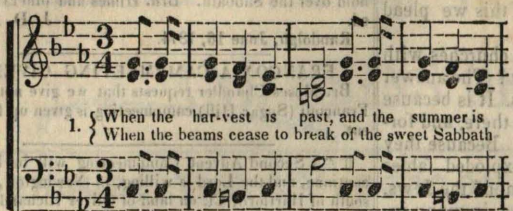
he not only says to the Thyatiran church, "Hold fast till I come," but, "he that overcometh and keepeth my words unto the end, to him will I give power over the nations, and He shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers." This is so exactly like other passages descriptive of Christ's second coming, that I cannot avoid the conclusion, that these members of the Thyatiran church would be alive at the second coming of Christ.

If it be objected, that the Thyatiran church could not continue through the whole reign of Popery, as that would make it disproportionately long, I answer, God's word will best determine that. Another passage satisfies me that this is the true exposition of the above. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred and threescore days." Rev. xii. 6. Now it appears evident there could be but one state of the church during this 1260 days.

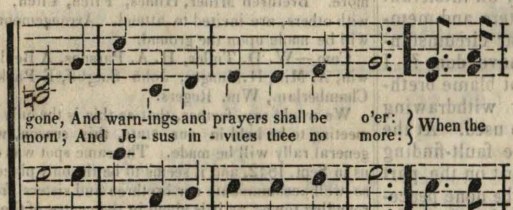
5. *Sardis*, Commencing in 1798, and continuing to the time the Midnight Cry developed the true state of the nominal church, when those, who have not defiled their garments in the Lord's church, come out and form or make up the Philadelphia church, Rev. iii. 1, is certainly descriptive of the nominal church since 1798. Since that time, all the seeds have arisen popularity. They have had a name to live. And yet it may be doubted, whether there has been as much real Bible religion, in proportion to numbers, as fifty years before. "Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee," seems to me to allude to this church receiving the Midnight Cry. "If therefore thou wilt not watch," &c., is so exactly like the caution Christ gives, as recorded by Math. xxiv. Mark xiii., and Luke xxi., that I think no candid mind will deny, the church here addressed will be living at Christ's second coming.

6. *Philadelphia* church.—"And to the angel of the church of Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth. I know thy works, behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee, because thou hast kept the word of my patience. I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly; hold that fast which thou hast, that no man take thy crown." This is plainly the true church, which will be alive at Christ's appearing, and will be changed in a moment, in the twinkling of an eye, and united with those raised at the first resurrection, will enter through the open door set before them. The *Sardis* church evidently receives the Midnight Cry. They reject it. The few names which have not defiled their garments, in the *Sardis* church, come out at God's command, and constitute the Philadelphia church. And the remainder of the *Sardis* after the Philadelphia is separated from them, make up the Laodicean church, which is rejected of Christ at his appearing. In no other way can I make the scriptures harmonize. If the Laodicean church is the only one which reaches to the end, I see no evidence, that a single Christian will be living at Christ's appearing. The Laodicean church is wholly rejected—spued out of his mouth. But Christ is coming to get his church. (See Eph. v. 23, to the end; 1 Thess. iv. 17; Rev. xix. 7.) A part of it will be alive on the earth, at his appearing, and will have come out and separated, (see 2 Cor. vi. 14—18,) and so have made ready for him. "Behold I will make them of the synagogue of Satan, is the appellation God gives to the nominal church at some period; and, after what has been said, I think none can deny the appellation is referable to the *Sardis* Church; beginning 1798, and ending with their rejection of the evidence that the hour of his judgment had come, and their rejection of the invitation to the marriage supper of the Lamb. See Luke xiv. 16—21. Now comes one of the most precious promises in the Bible for Christians, at the present time. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come on

14 "When the harvest is past."



1. { When the har-vest is past, and the summer is
When the beams cease to break of the sweet Sabbath



gone, And warn-ings and prayers shall be o'er: } When the
morn; And Je-sus in-vites thee no more: }



rich gales of mer-cy no long-er shall blow, The



gos-pel no mes-sage de-clare; Sin-ner, how can'st thou

MILLENNIAL HARP.

15



bear the deep wail-ings of wo! How suf-fer the



night of despair! How suffer the night of des-pair.

"The harvest is past, the summer is ended, and we are not saved." Jer. vii. 20.

1
When the harvest is past, and the summer is gone;
And warnings and prayers shall be o'er;
When the beams cease to break of the sweet Sabbath morn
And Jesus invites thee no more;
When the rich gales of mercy no longer shall blow,
The gospel no message declare;
Sinner, how can'st thou bear the deep wailings of woe;
How suffer the night of despair.

2
When the holy have gone to the regions of peace,
Those heavenly mansions to prove;
When their harmony wakes in the fulness of bliss,
Their song to the Saviour they love;
Say, O Sinner, that livest at rest and secure,
Who fearest no trouble to come,
Can thy spirit the swellings of sorrow endure
Or bear the impenitent's doom!

all the world, to try them that dwell on the earth." As much as if he had said, "You have been ready and patiently waiting my appearing up to the very last hour of time you could see. Now there is to be a little while before your hopes will be realized. During this time you may sometimes be tempted, and tried, and sad, and in this seeming delay, the world will have every sort of temptation to settle down in perfect security, but through all these trials, I will keep you. Fear not, behold I come quickly.—Hold that fast which thou hast, that no man take thy crown." The applicability of these promises, to us at the present time, I see not how any one can doubt. And their preciousness to me I cannot express.

7. *Laodicean church*—This, as already remarked, must be the remainder of the *Sardis* after the *Philadelphia* separates. Though she forces off the evidence that the Lord is coming, and delusively hopes that her riches, and honors, and pleasures will continue and increase, she prides herself that she is not opposed to Christ's coming—(she is neither cold nor hot,) she forgets that the Saviour said, "He that is not with me, is against me"—Math. xii. 30.

The *Laodiceans* have shut Christ out of their meeting-houses, yet he stands at the door and knocks, so that if any man or individuals hear his voice, he may receive repentance, and escape from the wicked church, before she, with all her remaining members, is spued out of his mouth.

In conclusion, let me say to any dear brother or sister who has been disappointed because the Lord has not yet appeared, read these precious promises to the *Philadelphia* church. They are more precious than gold, yea than much fine gold, sweeter also than honey or the honey comb. Are any sometimes fearing, that they shall fall short, because they are not so strong as some of their brethren? You have a little strength, have you? Well, you are the very persons, then, to whom these promises are made. (See verse 8.) Hold fast then—Jesus will come quickly. And we shall come off conqueror, and more than conqueror through him that hath loved us. J. WESTON.

New Ipswich, June 21st, 1844.

LETTER FROM E. W. MARDEN.

DEAR BROTHER HIMES:—I have feelings of joy, mixed with sorrow of heart, while I take my pen to address you; of joy, because I expect my Lord

will soon appear. "What," says one, "have joy in the belief that Jesus is coming to judge the world, and destroy all those facilities we have just got in operation for the conversion of the world?" What, I would ask, are you going to convert the world into? This far famed Christian land, amidst all your fine ecclesiastical machinery, is fast changing from bad to worse, becoming a sink of iniquity, fast ripening for the harvest. For proof of this look into our villages and large cities, throughout the country and see the increase of vice of every kind, and of the most degrading nature. To remedy this, let every one search the word of God, and there learn their duty, and be found giving to each one a portion of meat in due season; instead of lulling the world to sleep, by the story that all are to be converted to the Lord. You have no foundation for this in the Bible, for Jesus Christ is to be revealed from heaven in flaming fire, to take vengeance on them that know not God, and obey not the Gospel. If all are to obey the gospel, then where are you to find those on whom the Lord is to take vengeance?

Yes, amid all this I rejoice in hope of the joy that will fill God's children in that day. See what the Lord says in Isaiah lvi. 5. "Hear the word of the Lord, ye that tremble at his word, your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." To whose joy? Isaiah tells us they are God's people. Isa. xl. 1. Bless the Lord, his people will then be free from everything but joy, when the Lord shall appear.

But I have sorrow of heart, in view of the vast multitudes who are making their way down to the regions of despair. And that professed watchmen, instead of trying to arouse them by giving them "what of the night," are giving them opiates to lull them to sleep. In some cases the children have nearly starved, so that they have had to run, (after hearing two discourses from the pulpit on the Sabbath,) a few together at some humble dwelling, and there spread their wants before that God, who hears the needy when they cry, and then they are fed with the bread of heaven.

Did the Lord tell Peter, just before his ascension, to do as the watchmen of the present day are doing? No, no. What then? why, feed my Lambs and my sheep, Peter. Well, says one, how shall they be

fed now? I answer, just preach Jesus, the resurrection and the speedy coming of Christ, and it will feed all of God's humble flock, every one them.

Now suffer a word to those who are unprepared for the Judgment. Now, you have the day and means of grace; the blessed Saviour, who gave his life for you, still making intercession in your behalf; how can you neglect the present time? Soon I believe he that is unjust will be unjust still, and he that is holy, will be holy still. Yours in that Blessed Hope. E. W. MARDEN.

Rye, May 18th, 1844.

BR. DEXTER DANIEL WRITES:—"When I heard the lectures at Salem, one year ago last fall, I became convinced that the Advent doctrine was true; and having a sister in Pharsalia, Chenango co., N. Y., I went to see her. I carried a chart with me, and soon after I arrived I found myself before the public, preaching the kingdom of God at hand. I lectured in three different counties in that State; meeting-houses, school-houses, and private houses were opened through the country. One minister in Pharsalia embraced the Advent faith. He was the pastor of two churches 12 miles apart; he preached one Sabbath to one, and the next to the other. He told his people I had tore up his foundation at the bottom, and his Millennium was gone.—40 or 50 in each church were converted in 2 weeks. I went from there to German, and I should think 200 in that place embraced the truth, and gave their hearts to God. I went next to Preston, into the corner of the town among poor people, to a district of about 100 inhabitants, and they received the truth with joy, and almost all in the place gave their hearts to God. A glorious Advent band is raised up in that place.

I went out there last December and stayed three months among the brethren, and none of that band had given up their hope.

I have given myself to the study of the Bible till this spring, but being poor I am now to work at my trade, which is house-painting. I intend to labor till Christ comes, with my brush or in the field. My conscience tells me not to neglect to pay honest debts, nor give occasion for my good to be evil spoken of. If time continues three months, and I have my health, I will be even with the world. I never labored with greater pleasure; while I am on the ladder at work, and am looking towards heaven for

my blessed Lord to come with all the saints, I feel what I cannot express.

Although I have had my name cast out as evil from the Baptist Church, I am willing to risk all on God's word, feeling assured that this generation will not pass away till all is fulfilled; "Heaven and earth will pass away, but my word will not," says Christ.

I have tried to have them tell me what is my crime, which they refuse to do, but I think it is because I communed with the Advent people. I asked one of the officers of the church why they did not deal with Brother S. when he went to the Circus last fall? The answer he gave me was, "there is nothing in the Bible that forbids a Christian going to a Circus." I replied, "I had as lief go to a ball as a Circus." "Well," says Brother R., "there is nothing in the Bible that forbids a Christian going to a ball." Yours in the blessed hope of having a part in the first resurrection.

Chicopee Falls, June 12, 1844.

LETTER FROM BROTHER J. LITCH. ADDISON CAMP MEETING.

DEAR BROTHER TULLOCK.—As you will recollect, I left your city on Thursday, the 6th inst., on my way to Vermont to attend the Addison Camp Meeting. I arrived after a pleasant passage of one day and two nights, at the residence of our well beloved Brother Miller, in Low Hampton. I found both himself and family well and in fine spirits. Indeed I have never seen him when he seemed to enjoy himself better than at present. If any evidence of his sincerity in preaching the advent of Christ in 1843 were wanting, in addition to his arduous and unrequited toil of twelve years, his present humble submission to his disappointment, and the spirit of meekness with which the confession of that disappointment is made, sufficient to satisfy the most incredulous; that nothing but a deep conviction of duty to God and man could have moved such a man to such a work; and that he is greatly disappointed in not seeing the Lord within the expected time, must be evident to all who hear him speak; while the tearful eye and subdued voice show from whence flow the words he utters. But although disappointed as to time, I never saw him more strong than now in the general correctness of his expositions of Scripture, and calculation of prophetic times, and in the faith of our Lord's speedy coming. And in this faith he is abundantly justified by the several testimonies of the word of God.

I spent the Sabbath in Low Hampton, and preached in the Baptist meeting house in the morning, and in the Methodist meeting house in Fairhaven, Vt., at 5 o'clock. I found a precious band of brethren who are looking and waiting for the coming of the heavenly Bridegroom.

Left Hampton on Monday, in company with a part of Bro. M.'s family, and proceeded by steamboat down Lake Champlain to the camp ground in Addison, where we arrived about 5 o'clock, P. M., and found the ground in readiness for the meeting, a part of the tents erected on it, and a few brethren from neighboring towns upon the spot, ready to worship.

A more lovely and enchanting spot could scarcely be selected, than the one we occupied. It was situated upon the lake shore, in full view of that interesting sheet of water, and with a commanding sight of the lovely hills and valleys which skirt the lake on the New York side. The grove itself was beautiful and commodious; and while the devotions of the assembled multitudes ascended up, and the sound of harmony died away in the thickening shade, one could hardly fail to imagine himself almost, even now, near the confines of that bright and heavenly country for which the patriarchs looked.

The regular services of the meeting began at 5 o'clock P. M., on Tuesday, and continued till Monday, P. M. The attendance was good, the services of a most lively and interesting character, so that few who went with a wish to obtain good, went away disappointed.

It was a time of general quickening among the people of God; and a number of unconverted persons were brought to bow to the sceptre of mercy.

The doctrine of the Lord's coming has not lost its power and energy by the passing of the time. Truth is truth still. And sinners of all grades yet tremble beneath its power.

The Adventists in Vermont are an honor to any cause. For untiring zeal and fervent piety, you will look in vain to find their superiors in any of

the churches. The different denominations say—"You have enticed them away from us"—"you are breaking up our churches." To this we plead "Not guilty."

True, some of them have left the churches with which they are connected. And why? The answer is, but too obvious in many instances. It is because they have been gagged and muzzled there, and forbid to talk about their coming Lord. Because they have been compelled to hear those exploded fables of the world's conversion and return of the Jews, harped upon as Bible truth. Because, in many instances, they have been driven out by an intolerant ministry. What would those ministers and members who complain, do, under similar circumstances? Would they not do as these have done? I think they would. I do not, I cannot blame brethren under such circumstances for withdrawing from the churches where they are so used. At the same time, I deprecate anything like fault-finding and contentions, or a retaliating spirit on the part of Adventists. If they go out, let it be done peaceable, and in the spirit of the most ardent love for all they leave behind. The Savior has left us a rule for our instruction in reference to blind leaders of the blind. "Let them alone." If we think them such, and by a meek and faithful exhibition of truth fail to reclaim them, we shall do nothing with any other spirit, except to harden and make the case more desperate. May the Lord grant us all the meekness of Christ, and the wisdom of the serpent, and the harmlessness of the dove.

Last Sabbath I spent at Low Hampton and Castleton, Vt., and lectured to interesting audiences in each place. Yesterday (Tuesday) came to Troy, and found the brethren strong in the faith, and endeavoring to maintain it to the end. This morning came to this city, where I expect to lecture this evening, and to-morrow at Troy, and from thence to Rochester on my way to Cincinnati. Brother Himes will give you further particulars. Yours in the blessed hope.

Albany, June 19th, 1844.

LETTER FROM BROTHER A. A. STEVENS.

DEAR BROTHER HIMES.—I drop you a line in answer to yours of the 20th, which I received to-day it would give me pleasure to see you, and to visit the Advent friends in Boston. But I am for the present engaged. After my western wanderings for a whole year, I felt somewhat excusable for partially retiring, at least for a while. I have therefore been pursuing my former habits here for a few weeks, and endeavoring to sustain the few friends of the good cause in this place. They have felt much neglected, and truly enjoyed the seasons we have together. I have not however been left in peace. Importunate calls have been pouring in upon me so thick and fast, that I have consented to take the more open field again next Sabbath. I go New York to spend the season. It is uncertain how long. Providence, I intend shall be my guide. I write in haste, excuse my hurry, and believe me truly yours.

A. A. STEVENS.

NOTICE. Bro. Morgan informs us that a stage driver has sent to him two cloaks, which were left at the Winsor campmeeting last summer. If any losing such property, will describe them in a letter to Hiram Munger, Chicopee Falls, Mass., they shall be forwarded to their address.

GILMANTON CAMPMEETING, Has been in session 4 days. The meetings have been full, and have been marked with the favor of God. The saints are joyful in the prospect of immortality. I shall give a full account in my next. H. June 29.

Conferences & Campmeetings.

THE CAMPAIGN.

July 4-7, East Randolph, Vt. Conference.
July 16-21, Near Albany, N.Y. Campmeeting. (To be appointed by the committee, and if held at the time above mentioned, Brn. Miller and Himes will attend.)
July 24-29, Rochester, N.Y. Campmeeting or Conference, as the brethren may appoint.

July 30 to Aug. 1, Buffalo, N. Y. Conference.
Aug. 3d and 4th, Toronto, Canada West. Conference.
Aug. 10 and 11, Cleveland, Ohio. Conference.
Aug. 18, and onward, Cincinnati, Ohio. Conference.

REMARKS. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.

J. V. HIMES.

Boston, June 22, 1844.

Conference, 16th August at Liberty, Me. Hope to see Bro. Churchill, Hervey and other Advent lecturers.

NOTICE. There will be a Second Advent Conference at East Randolph, to commence on July 4, if time continue, to hold over the Sabbath. Brn. Himes and others are expected. J. D. MARSH.
Randolph, June 16, 1844.

FRANCONIA CAMPMEETING GIVEN UP.

Br. Moses Chandler requests that we give notice that the Franconi (Sugar Hill) campmeeting is given up for the present.

A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. D. Tuller, H. A. Parsons, A. Belden, C. Baldwin, A. Mix, H. Munger, John Sutcliffe, E. Parker, E. L. H. Chamberlain, Wm. Rogers.

We would say, further, that as this is the only S. A. Campmeeting to be held in our state, this season, we expect a general rally will be made. The same spot was occupied by us in Sept. 1842, and it seems to be the only place that would so well accommodate our brethren and sisters from the surrounding towns, as it is about in the centre of the State, and nearly equidistant from Hartford, Middletown, Meriden, and Bristol, and many other places, in all which there are goodly bands of believers in the Second Advent Doctrine. (Midnight Cry please copy.)

W. D. TULLER,

In behalf of the committee.

Kensington, Ct. June 24, 1844.

A Campmeeting will be held in Brooklyn, Ct. commencing the 20th of Aug. next, and continue over the Sabbath. We give this early notice that other meetings of a similar kind may not be appointed at the same time.

Yours in the Advent faith,

Thomas Huntington,
Thomas Farnum,
Wm. Wheeler,

Com.

Brooklyn, Ct. June 17, 1844.

A Second Advent Campmeeting will be held in the vicinity of Albany and Troy, N. Y. commencing Tuesday, the 16th of July, and so continue over the following Sabbath. The brethren and strangers scattered abroad throughout that region are invited to attend. Brn. William Miller, J. V. Himes, T. M. Freble, and S. C. Chandler, are expected to be present.

Com.—T. Wrightson, Wm. Rosworth, F. Platta, Albany; Wm. Briggs, J. Gardner, A. Wager, Troy; Wm. Hannan, N. Rogers, Hiram Wilbur, West Troy; Mr. Mills, Middletown; John G. McMurray, Lansingburg.
Troy, June 21, 1844.

ADVENT CONFERENCE, will commence at Hamilton, Canada West, at the Tabernacle, July 16, to continue over the Sabbath. Lecturers and brethren are most urgently called upon to attend; especially Br. J. V. Himes—they need help. The Cry will please copy.

A Second Advent Conference at Cooperstown, Oswego County, NY, (64 miles west of Albany) will commence, if time continue, on Tuesday, July 30th, and continue over the succeeding Sabbath.

Also—Second Advent Conference at Esperance, Schoharie county, NY (26 miles west of Albany) will commence if time continues, on Tuesday, August 6th, to continue over the succeeding Sabbath. It is hoped these conferences will result in extensive usefulness; to this end lectures will be given during the Conferences (evenings until Sunday), in such adjoining places as may be deemed expedient. The Advent friends in the vicinity of these Conferences, as well as the undersigned, particularly request the attendance and labors of those Advent lecturers who may find it their duty to be present. And all other friends of the Advent cause, and indeed all who are willing to give heed to the sure word of prophecy on the subject of the coming and kingdom of our Lord Jesus Christ, are respectfully invited to attend.

H. H. Gross, of Albany,
Wm. Ingmire, of Cooperstown.

Letters received to June 29, 1844.

TLTullock; CFitch; pm Contocookville NH; Saml Clark by pm \$1; pm Michigan City Ind; A WGriggs \$2; A Ferguson \$1; ABHambin \$1, and Jas Caw \$1 by pm; J Weston; OW Ward \$1, 25 cts postage, pm would have franked it; E Wright Jr by pm \$1; Jas Chapman by pm \$1; Mark Allen; Jos Wilkins \$1; James Wilkins \$1; D McLeod \$1; E Noyes \$1 and L Gardner \$1 by pm; Wade & Clark by pm \$1; Alfred Tucker, by pm \$2; JG Eayres by pm 50c; Wm Camp by pm \$1; T Lyon by pm \$3; pm Lynn Ms.; T. Huntington, Thos Farnum, and Wm Wheeler; S Bliss; T L Tullock; I E Jones; pm Cincinnati O; pm Chimney Point, Vt.; Miner Smith \$2; Anthony Pierce \$6 and Henry Childs \$1; H Gibbs by pm \$1; Wm Trobridge by pm \$2; pm N Market Ind \$1; T Wrightson Jr; GW Barnes; JP Clough; L L Tuttle and A Y Culver 50 cts. each; J Young 50c and S Wells \$1; J Clifford by pm \$1; M H Rich by pm \$1; J W Dyre; J VHimes, papers &c forwarded; W B Start \$4; GW Peavey; David Cooper MD with pamphlets, &c; W F Hunt by pm \$1; pm Red River Ironworks, Ky; O W Hazen; pm Watertown, Ct; A A Stevens; W D Tuller, H A Parsons; A Belden; CBaldwin; A Mix; H Munger; J Sutcliffe; E Parker; E L H Chamberlain; Wm Rogers; pm Monkton Vt; L Wade by pm \$1; Hannah Tripp \$1; Capt Bates, \$3 50; Wm Ingmire; H H Gross; JB Terry \$1 pd to end of 7th Vol; W Rogers \$1 pd to end of 7th Vol; S S Rogers \$1 pd to end of 6th Vol; Dr SB Fuller, \$3 pd to end of 7th Vol; S Clark \$2 pd to end of 7th Vol; E Jewell, 50 cts. D I Robinson; will write soon as we learn what can be done.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 18. }

Boston, Wednesday, June 5, 1844.

WHOLE NO. 162.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

"Awful effects of Millerism" at Chicopee.

In *Zion's Herald* of May 14th we have a statement of affairs at Chicopee, from the pen of brother R. Ranson, presiding elder of the district in which the place is situated. It presents the features and bearings of the case in these several respects. 1. "The course" of brother R., in reference to the dissolution of the relation of the Millerites to "the church." Upon this point he says:—

"As a false impression has been made in many places by the reports of the Millerites at Chicopee, respecting the course I took when they seceded from the church, I think the public ought to be disabused by a correction of their misstatements. They have reported that in a society meeting there, soon after the last conference, I turned them all out of the church without giving them any trial or hearing, because they had held a separate meeting."

The account he gives of the matter is as follows:—

"In September of 1842, a Millerite camp-meeting was held in the vicinity, during which the preacher in charge, Rev. P. Hawks, and a considerable portion of the society, were caught in the meshes of the second advent delusion of 1843. This he most zealously espoused, and promoted it the remainder of the year by preaching on it himself, and by introducing others of the same views to the pulpit on the Sabbaths, and on various other occasions.

At the close of the conference year, a considerable portion of the church had become so absorbed in Millerism that they were determined to have Mr. Hawks for their preacher the succeeding year; and he was as much inclined to favor their designs. But the greater part of the church and congregation, as the sequel has proved, desired a change of preachers at conference, and he was accordingly removed.

When the news of his removal was brought from conference on Saturday evening, July 5th, measures were immediately taken by the Millerites to seat a grove for Hawks to preach in the next day, which was accomplished by twelve o'clock at night, and he preached there the next day, (having himself withdrawn from the church,) and his successor, brother F. Nutting, preached in the meeting-house."

Would not a true "correction of misstatements"

make us acquainted with some other facts on this point? Were there not some circumstances in the condition of brother H's family, which, in all ordinary cases would insure an accommodation in the appointment? And how happens it to be left to the "sequel," to "prove" "a greater part of the church and congregation desired a change?" what "delusion" was the presiding elder "caught in," that he did not understand that before the "sequel" should "prove" it? "The sequel has proved that the church and congregation desired a change of preachers at conference, and he was accordingly removed." There is bad grammar, bad logic, or bad "facts" here. In some parts of the world it is said they hang a man and then try him. Was it so in this case?

Without being positive, we think it would be no difficult matter to "prove," that brother Hawks and the "Millerites" at C., had discovered the wonderful sagacity of "the appointing power," in managing those who were so foolish as to get "caught in the meshes of Millerism," and fearing the results, they had audacity to make arrangements for his continuance with them as their conference minister; and why should they not, since it appears there was "a considerable portion of the church" in favor of it? But that would be *impolitic*—perhaps "a disgrace to Methodism"—and must not be tolerated. So when brother H. came to his Conference, it was "reported" that rebellion was at work in his case, and not to seem too violent in view of all the circumstances, it was proposed that if he would recall his "determination" to return, he probably should return. He yielded, preferring to have the matter arranged to suit all hands in that way, and the result is given by brother R. He proceeds:—"On the next Sabbath, after the regular quarterly meeting for the station, they held a regular opposition quarterly meeting, embracing love feast, preaching and sacrament, at a hall in the village, and thus assumed a definite and distinct organization as a church. *This act I considered a secession from the church on their part, which needed only the concurrence of the authorities of the church to ratify it.*"

Our "opinion," of course, will not be very highly valued in such a case, but this looks to us like turning aside from the old path. It has been officially declared to us in former times, that there were but three modes of getting out of the M. E. church, viz. by withdrawal, expulsion or death. This case must fall under the first or second. But in a case of withdrawal there must be a wish to that effect made known verbally or in writing. Nothing of this kind is mentioned here. And in a case of expulsion, the law is plain, and should be applied lawfully. But here was nothing of the kind. There does however appear to have been some "ceremony" about it. Let us see if it helps the case.

"On the following Friday evening, in a business meeting of the society, the Millerites being present, I expressed the opinion that those who had followed Mr. H., who then belonged to no church, and had left their own sacrament, and had united with him in erecting a new altar, and had there received the sacrament at his hands, had thereby seceded from the church, and that I was sustained in this

opinion by a very able legal counsellor, whom I named.—But I, at the same time, recommended to the preacher in charge to treat those who were present with forbearance, and cordially to receive as members of the church any of them who would return within a reasonable time, and in a proper manner.—Was this expression of my opinion that they had seceded turning them all out of the church? They had done the deed on their own responsibility, and the sanction of the preacher in charge was necessary to complete the work of secession. I had no authority to sanction their act, and I did no such thing.—This could be done only by the preacher in charge. But he then rose and stated that his opinion of their course concurred with the one I had just expressed, and said that he should consider them as seceders, unless they returned within a reasonable time. He stated further that they had gone away contrary to our wishes; we wished them to return; and if they would do so, they should be cordially received as members."

What awful "misstatements" these "Millerites" must have made, to "report that brother R. turned them all out of the church without giving them any trial or hearing, because they had held a separate meeting." They had presented no wish to withdraw, and the discipline, it would seem, could not be used with any effect, because there were so many of the church "caught in the meshes of the advent delusion." He therefore stands on his prerogatives, and points to the "separate meeting" they had held, and declares:—"This act I consider a secession from the church." But he "had no authority to sanction their act, and did no such thing," not at all. He only expressed his "opinion," sustained by "legal counsel," and surely this could not "turn them out of the church. This could be done only by the preacher in charge." Now mark this exhibition of regard for "authority." "His opinion concurred" with that of brother R. What the latter "considered," he "should consider." And now the "Millerites" are pronounced "seceders," in due form. If they persist in having "a church" which is "no church," they can no longer be members of "the church!"

2. The second feature of the awful effects of Millerism at C.—referred to "secession." "Having been thus obliged to define their own position, and to settle the question of their membership by the course they should pursue, they seemed much displeased; and several of them charged me on the spot with oppression, Popery, &c., and frequently since that time they have reported that I turned them all out of the church without ceremony. But they soon after defined their position, to the number of some forty or fifty, by uniting with the Scottites, with whom they professed till then to have no sympathy."

Living so far as we do from Rome, there needs only a sufficient number of cases like this at C.—to make glorious work for the "seceders."

3. It has been awful in respect to their "finances." "Finally, the effect of this secession, which was produced entirely by Millerism, has been greatly to embarrass the society in Chicopee in their finances: but their union and their spirituality have improved since the separation. They will not realize this year more than \$300 from their slip rent, while the heavy debt is accumulating by the interest. In 1842 the M. E. Church at Chicopee erected a new Church at an expense of about \$4,500, thereby incurring a debt of about \$2,500, which they had a

(See page 144.)

The Dark Day.

BROTHER BLISS:—I send you the following description of the dark day, which I copy from the History of the American Revolution, by Wm. Gordon, D. D. Vol. 3d, page 56 and 7. The work was published in 1789, nine years after the phenomenon. As this account is quite minute, I have been much interested in it, and doubtless your readers would be likewise. From the numerous testimonies we have respecting this remarkable phenomenon, I cannot see how any candid mind can doubt its being the fulfillment of the prediction by our Savior.—“And the sun shall be darkened, and the moon shall not give her light.” The description this writer gives of the darkness of the night, is more striking than any I had before seen.

He says, “This day (May 19th, 1780,) has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation. An unusual darkness came on between the hours of ten and eleven in the morning, and continued to increase. Your friend having been accustomed to dark days at London, and frequently observed from his study the bright shining sun gradually, and at length, totally eclipsed as it descended behind the thick vapor which hung over the city, regarded it with no special attention, till called to do it by his neighbors, who were much alarmed. He dined by candle-light about one. After that it grew much lighter: and he walked, about five o'clock, to a tavern a mile distant, on the road to Boston, to meet a select committee of Roxbury on special business. When they had finished, about eight at night, he set out for home, not suspecting but that being fully acquainted with every foot of the road, he should easily return, notwithstanding its being extremely dark. There were houses all the way, though at a considerable distance from each other. He marked the candle-light of one, and with that in his eye, went forward till he got up to it: but remarked that the appearance of the place was so different from what was usual, that he could not have believed it to be what it was, had it not been from his certain knowledge of its situation. He caught the light of a second house, which he also reached; and thus on. At length the light being removed from the last he had gained sight of, ere he was up with it, he found himself in such profound darkness, as to be incapable of proceeding, and therefore returned to the house he had passed, and procured a lantern. Several of the company having farther to go, were on horse-back. The horses could not see to direct themselves, and by the manner in which they took up and put down their feet on the plain ground, appeared to be involved in total darkness, and to be afraid lest the next step should plunge them into an abyss. The gentleman soon stopt at another tavern, and waited for the benefit of the moon: but after awhile, finding that the air received no accession of light from it, when they were certain it was risen, they had resource to candles to assist them in getting home. In some instances horses fell the forcible operation of the darkness so strongly, that they could not be compelled by their masters to quit the stable at night when wanted for particular service.

The shifting of the wind put an end to it, and at midnight it was succeeded by a bright moon and star light. The degree to which it arose, was different in different places. In most parts of the country it was so great in the day-time, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business without the light of candles. The birds having sung their evening songs, disappeared, and were silent: pigeons and fowls retired to roost: the cocks crowed as at day break: objects could not be

distinguished but at a very little distance: and everything bore the appearance and gloom of night. The extent of this darkness was extraordinary.”

I have other interesting facts relating to this day, which I have gathered from living witnesses of the scene, now residents in this city, which, if time continue, I will forward to you in a few weeks. Yours in hope of the speedy coming of the Lord.

DAVID CRARY.

Hartford, May 14th, 1844.

A Sign.

THE “CHRISTIAN WATCHMAN,” AND “TRUMPET” SEEING “EYE TO EYE.”—It may give additional interest to the following article, to know that both of the deacons of Mr. D's church, and several other members, are Adventists.

“CAN YE NOT DISCERN THE SIGNS OF THE TIMES?”

Many of the signs in our Savior's day, which were a fulfillment of the scriptures, proving the first advent, were fulfilled by the Jews themselves, yet they were so blind, they did not see it. It is now true that some, who are troubled because others believe the second advent to be at the door, are fulfilling those prophecies which prove his speedy coming. As evidence of this, I refer to a series of articles under the head of “Signs of the Times,” published in the Christian Watchman, over the letter D.

Mr. D. appears to be somewhat troubled with the freedom of our institutions, and with many of those who are engaged in what are called the great reforms of the day. He however lays out his main strength against Elder Knapp and the Millerites. He manifests great opposition to anxious seats, rising and going forward for prayers, &c., as means to bring men to Christ for salvation. He argues against these things, not because the Bible condemns them, but because, as he says, it does not require them.

If Mr. D. will abide by this position, he is more of a reformer “than I had supposed.” I would ask Mr. D. if the Bible has required the churches to build rich, tasty, and popular houses for the worship of God at an expense of from three to seventy thousand dollars, when they might be built equally large and durable for less than one half of that amount?

Has the Bible required churches to build houses with steeples, procure bells, organs, and a variety of other instruments with which to worship God? Has it required these and a multitude of other similar things to build up society, make it popular, to draw in large congregations under the sound of the gospel that they may be saved? Would not the Bible justify them in taking the money which is expended for these things, and appropriate it to the spread of the gospel among those who have not heard it?

This is only applying the argument of Mr. D. to something besides elder Knapp and Millerism. And further, has the Bible required him to take a supposed fault committed by elder K., and known only to Mr. D., and spread it abroad in the public print, without first going and telling “him his fault between thee and him alone?”

If Mr. D. is correct, there can be but little religion in the churches. In speaking of the means that have been employed, to save men, he says “they fill churches with ungodly members. This unavoidably follows from what has been proved.” Yet he laments that some have risen up against the “church of God.” Surely he cannot mean, by the church of God, the present churches, for they, by his showing, are either full, or are filling up with ungodly members.

He further says, “Reformers are made the vehicle of false doctrines of the worst kind. And this is not all the danger. Christians are not aware of the fact, and care but little about it. They contend among themselves, while this fearful maw is preparing to swallow them all.” Cannot Mr. D. see the fulfillment of the following sign, “This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having the form of godliness, but denying the power thereof: from such turn away?” 2 Tim. iii. 1—5.

Again, he says, “only one of the Asiatic churches was charged with having forsaken its first love. But that incipient evil has now spread over the entire body; that small stream scarcely perceptible among the autumnal leaves has expanded into a shoreless ocean.” Thus, by Mr. D's own showing, the present church is in its Laodicean state, Rev. iii. 14—18. Is he prepared to comply with the command of the Apostles, “From such turn away?”

According to these articles, both the world and nominal church are in a very wicked state, and are becoming worse. “But evil men and seducers shall wax worse and worse, deceiving, and being deceived.” 2 Tim. iii. 13.

After saying what he has about popery taking the position that the “Bible is a dangerous book in the hands of the common people, that in interpreting it we must not trust to our good sense,” we should not expect to hear him say that the common people cannot understand the Bible, and that in order to understand it, they must go to such men as Stuart, perhaps including himself; neither should we expect that he could undertake to give the common people an improvement of King James' translation. In speaking of certain persons, he says, with other things, “They have swallowed Millerism, and they are still as lank and hungry as Pharaoh's lean kine.” No wonder, if they have nothing to live on except what they get from Mr. D., if his preaching is like these articles; for those who have embraced the advent doctrine as held by the apostles & primitive church, and the anti-pope men of Luther's day, cannot live on “vain philosophy,” they want meat,—the word of the Lord.

These articles show the fulfillment of the predicted signs of the last days, and of the speedy coming of the Lord; not so much because they were written by Daniel Phillips, pastor of the Baptist church, Medfield, Mass., as because they are endorsed by a leading paper of one of the largest denominations in the land. In Mr. D's twelve articles, occupying about 27 columns in the Watchman, I have not noticed five direct quotations from the Bible. Hence, in writing on the “signs of the times,” he does not attempt to show from the Bible what signs are before us, nor what they are signs of. He is, however, evidently in great fear that something is coming, and thus is fulfilling one of the last signs to be fulfilled before the Lord comes,—“Men's hearts failing them for fear, and looking after those things which are coming on the earth.” Luke xxi. 26. Will Mr. D. look at the circumstance, and as a watchman, give the people warning?

Perhaps these articles need no higher commendation than the following, taken from the “Trumpet.”

“RETURNING TO REASON.” “We have been much gratified at reading a series of articles that have appeared in the Christian Watchman, the principal Baptist Journal in N. E.

They have been prepared by some wise man, we know not whom. He has studied the signs of the times to no small purpose. It is a fact worthy of observation, that he acknowledged almost all the evils to flow from revival-efforts of evangelists, which have been attributed to them by Universalists and other liberal journals."

J. S. WHITE.

North Attleboro, May 21st 1844.

The Earthquake at Gaudaloupe.

While we view the condition of things around us as ominous of the day of the Lord at hand, it may prove a means of quickening our zeal, and arousing us to be more attentive to the work of preparation, to contemplate some of the scenes which are soon to be realised. Though it is impossible to realise them fully, we may be aided in bringing them impressively before the mind by what has been experienced to a very limited extent, of scenes of terror and death, similar to those which are to constitute the plagues which are to fill up the wrath of God. One of the agencies of destruction then to be employed, is the earthquake.

Of all the purely natural calamities by which mankind have been visited, none of them excite so much terror as the earthquake. Even in those portions of the earth where they are the most common, the intense feeling of apprehension is scarcely lessened by their frequency. No exhibition of nature's power so completely sets at defiance all the skill of man, or treats his most gigantic means of security with such mockery and scorn. It exhibits to us at once, and in a most striking manner, the weakness of man and the power of God. Mr. Stephens, the celebrated traveller, who can never be suspected of a want of firmness, in speaking of the sensations felt during an earthquake while he was in Central America, says he never before was so sensible of man's nothingness as at that moment. Not only were the dwellings, the usual places of security, fled from as the points of special danger, but the solid ground was heaving like the waves of the ocean. Professor Risley, who was at Guadaloupe, during the earthquake in February 1843, gives the following interesting account of it.

"This intensely interesting narrative, (says the N. Y. paper in which it was published) we have taken down from Professor Risley's own lips, and also from the lips of his little boy, Master John, both of whom have called at our office.—*The particulars may be relied on with confidence.*"

"I and my little boy had been at Point Petre, Guadaloupe, four days previous to the earthquake, which occurred on the morning of Wednesday, the 8th of February, 1843. I was taking my lodgings at the American Coffee House, and my meals at the French Coffee House, in different places, according to the custom of the country. Wednesday morning, the 8th, was one of the most beautiful that could be imagined—the sun shone out in all its splendor—a soft and pleasant breeze came in from the sea—and everything seemed in a state of natural peace and quiet.

There was estimated to be about seventy-five persons in the French Coffee House, where I was taking my meals.—We all sat down to breakfast on that morning, as usual, and were quietly taking our morning meal, chatting and talking freely upon the thousand trivial subjects that come up on such occasions; indeed, we had all nearly finished breakfast. For myself, I had finished, and was sitting, partly sideways at the table, as one would naturally sit after eating, conversing with the gentleman who sat opposite to me. I had the towel ring in my hand, turning it about, and carelessly playing with it.

The first thing that attracted my attention, was a sudden jar, accompanied by a rumbling sound, like distant thunder. I had some two weeks before this been at Port Royal, in the Island of Martinique, and seen the effects of a similar visitation, and I instantly knew what it meant. So sudden was the shock, that within two seconds from the instant I first felt

the jar, I looked up and saw the whole building, commencing at the farther end, falling upon the people—the joints opened and all began to come down with an awful crash. I instantly uttered the word "Jump!"—The man who sat opposite to me turned his head, and looked up sideways, but never rose from his seat—and at precisely the same moment, and without stopping to turn myself about, I started from my seat, and actually jumped sideways out of the window, through glass sash and all, landing some ten or twelve feet in the yard below. I think it could not have been over three to five seconds from the instant I felt the jar, to the instant my feet struck the pavement.

My impression on touching the ground, was its indescribably rapid motion—I can compare it to nothing unless it might be that of a sieve of a threshing mill in its most rapid motion. I should judge from the distance I was thrown, first one way and then the other, that the lateral motion of the earth must have been from eleven to fourteen feet. I succeeded, notwithstanding, in retaining my feet for some eight or ten seconds, till I got away from the building to the distance of thirty or forty yards, into an open lot of ground.

While I was walking this distance of thirty or forty yards, I saw the buildings of the whole city tumbling into one mass of ruins—and also the earth opening in the lower part of the town, and spouting up immense volumes of water, to the height of an hundred and fifty feet. The multitude of thoughts which passed through my mind during these few seconds, is utterly inconceivable and incredible.

If there could have been any first thoughts, amid such an instantaneous flood—my first thought was my boy. In relation to him, he was not with me on that morning. At about half-past eight o'clock, Mr. Montague, a friend of mine, had, by previous arrangement, called for him, and taken him away to breakfast with some friend of his—where or who it was, I know not, neither does the boy know. But, knowing the reputation of Mr. Montague, I of course felt that Master John was safe, and gave myself no uneasiness about him.

Master John tells his story thus:—Mr. Montague took me to the distance of some six or eight blocks from the Coffee House, where I left my father, to the house of some friend of Mr. M.'s, whose name I do not know. There was a store kept under the house, and I was taken up to the second floor. There was one young lady who was playing upon the piano, and several others who were also present, who had been invited that morning. Breakfast was nearly ready, and we were just going to sit down to it. A minute or two before this, a little boy belonging to the lady of the house went up stairs with his grandmother, where we had before this been playing with a little wagon.

The first thing which called my attention from the room, was hearing a noise, a sort of rumbling, which I took to be the little boy up stairs, drawing his wagon over the floor, which had no carpet on it. At the same moment I saw a very large looking-glass which hung up against the wall in the room where I was, fall upon the floor—it was broken all to pieces—the sofa was upset, and the table, too—and everything in the room was all shaken and upset together. All the family, young ladies and all, fell upon their knees, or were thrown flat upon the floor. I instantly made for the stairs; and as I was going to the stairs, I caught sight of a large church, through the window—part of it falling one way, and part the other; the steeple was the first thing which fell. I thought of my father—but don't remember anything more till I found myself in my father's arms. I had no senses at all after that; I don't know how I got down stairs at all—nor do I know where I went after I got out doors—nor how long it was before I was in the arms of my father. I had no hat on; the buttons were torn from my clothes, and my clothes, too, were badly torn. I was not otherwise hurt.

Mr. Risley says:—When I recovered my consciousness, I found the towel ring crushed in my hand, and my boy in my arms—how he came there I know not, nor does he know, nor are we ever likely to know what brought us together—for at that time there was no living being in sight. We seem to have been saved purely by a miraculous preservation of the Almighty. As to my own clothes, my coat was literally torn off of me; my watch was mashed in my pocket, both sides of it being broken in—my vest open and torn, and my pantaloons badly injured. I was obliged to borrow clothes to get out of the place. My hair was completely filled with lime, and I was altogether cover-

ed with dust and dirt. I received, however, no visible wound, but for two weeks was very sore, and hardly able to use my limbs.

By the time I had escaped to the distance of the thirty or forty yards which I spoke of, the violence of the first shock had seemed to abate a very little, but was almost instantaneously renewed again, with far greater violence than before; and then it was that I lost all consciousness until I found my boy in my arms. When I thus partially recovered my senses, I first began to feel the arms and limbs of my child, to see if any of them were broken, and finding that we were both of us safe and sound, I got up, and began to look about me. I was still so entirely bewildered that I scarcely knew what had happened, or whether it was not all a dream. I then began to look about me, and saw various individuals, men, women, and children, of all classes and ages, wandering about, half frantic, like myself. Some were in search of a son or a daughter; others, of a father or a mother; some, of brothers and sisters; others, of friends and relatives; all weeping, or in the utmost inconceivable agony—pitching and falling about among the ruins and dead bodies. They would go from one dead body to another, overhauling them to see if they could find the person sought for, and if not successful, pass on to another.

At this time, the whole city was in one vast pile of ruins, the awful appearance of which, is utterly impossible to give even the faintest idea. Even the place and direction of the streets were in many cases obliterated, and could not be found.

Subterranean fires now began to burst forth in different parts of the city, consuming everything combustible, and also destroying a great number of persons, who might otherwise have been saved.

At this time, also, the earth opened along the line of the wharfs, as I afterwards learnt from other persons, throwing up volumes of water, and then gradually closing again—and supposed to have swallowed up a great number of individuals.

Everybody immediately went to work, negroes, sailors, and all, to dig out the dead and dying from the ruins, whenever they heard cries of distress. In one instance we succeeded in very nearly extracting a man from the ruins, having gotten him all out except his legs, and the lower part of his body, when the fire broke out and burnt him to death before our eyes. At the same time and place we could distinctly hear the cries of eight or ten others who had been overwhelmed in the same ruins, and who were all consumed in the subterranean fire. I call it a subterranean fire, because it broke out all over the city, and it is well known that few of the houses in that country were likely to have fire in them at that time.

From the place where I first recovered my consciousness, I suppose I could have thrown a stone over at least 800 of the dead and dying. As to the whole number of persons who ultimately perished by that earthquake, I should judge there must have been ten or fifteen thousand. The population of the town was said to be 22,000 and I could never see over two or three thousand of the whole population, who were out and about, looking for their friends."

The above account we have read many times, as some parts of it were quoted into the "Herald of the Bridegroom." But it is so full of interest on every account, particularly as exhibiting one of the most appalling terrors of the great and terrible day of the Lord, that we thought we should render an important service to our readers, to give it a place in our columns.

What, then, must be the dreadful character of that scene when the "great earthquake, so mighty and so great" as to surpass every thing of the kind which has ever astonished or afflicted mankind, shall convulse the earth?

ELECTIONS IN THE CHURCH.—The N. Y. Evening Post of the 10th inst. says, "The members of the various Protestant Episcopal Churches of this city were yesterday and Monday engaged in electing their officers. The general divisions of opinion turned upon what are called the Puseyite and Anti-Puseyite views. In Trinity Church, the old ticket (Puseyite) was almost unanimously chosen. In St. Thomas's the Anti-Puseyite ticket prevailed. St. Paul's Church, Tomkinsville, and Calvary Church, Union Square, also elected Puseyites; while St. Mark's, St. Stephens's and St. John's Clifton, elected Anti-Puseyites. From other churches we have not heard."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JUNE 5, 1844.

Our Anniversary.

ADVENT CONFERENCE.—With the mighty gatherings of our fellow men who have been attracted to our city the past week, some of the old and tried advocates, and many of the disciples and friends of the Advent doctrine, have also come.

And none of these multitudes are identified with a holier or nobler mission. None have enjoyed more striking demonstrations that their cause is the cause of God. None have stood forth in support of their cause with warmer hearts or stronger hands, and none have left our city who are better satisfied with the exercises of their meetings, or with a stronger and better founded expectation that the object of their labors and sacrifices are soon to be realized.

Never have we seen so large an assemblage of the faithful and true hearted expectants of the blessed hope. They came up from all parts of the country with one spirit, and this was carried into all our deliberations in the most happy manner. All appeared to be "strong in the faith, giving glory to God." Among these were not less than fifty Advent lecturers.

The time of our meetings was occupied for lectures, Bible class exercises, in hearing accounts of the state of the cause, interspersed with personal experience, in considering calls of the destitute, and with prayer meetings.

THE LECTURES.

These were given by brethren Miller, Galusha, Whiting and Litch. The subjects treated were those which have an important bearing upon the present time, being fully in the support of the Advent doctrine as we have always held it, and were listened to with the deepest interest and satisfaction by the large concourse of hearers, some of whom heard our views for the first time.

BIBLE CLASS.

The principal subjects considered were Hab. ii. 1-4; Heb. x. 35-39, and other portions of the same class, which clearly show that there was to be an apparent delay of the fulfilment of the promises, that that would be a season of peculiar trial to the believer, but that it would only be apparent, and at the time appointed the word of God would be verified. As "once the long suffering of God waited in the days of Noah," "even thus shall it be in the day when the Son of Man is revealed."

STATE OF THE CAUSE.

The condition of things at the West was reported at considerable length by brother Galusha; in the South by brother Litch; in the east by brother Turner. Others also spoke of particular sections.—These accounts were enriched by details which we have not room to give to our readers; and the whole went to show, in a striking manner, that the hand of God is in this work.

Wherever our views have taken hold of the mind, it has been the result of a full conviction of their truth, produced by a *prayerful investigation of the word of God*, and in view of reproaches and the sacrifice of every worldly advantage. Wherever they have been opposed, the opposition has, in most cases, resulted from an evident, and often avowed regard to worldly considerations, and has been characterized by the duplicity, sophistry, and base disregard of all Christian principle and propriety, which have always marked the history of all haters of the truth.

And one fact stood out most prominently, in proof

of a favoring Providence, in behalf of the cause, which was this. When, to all human appearance, it must come to nothing, at those very times some unforeseen circumstance has transpired to give the work greater power and stability than ever. In view of this fact in particular, bro. Whiting remarked, that he solemnly believed "that if every Adventist connected with the cause should abandon it to-morrow, God would raise up new instruments to sustain and carry it forward."

At the close of one of these meetings, bro. Miller arose, and after frankly confessing his mistake in the definite time at which he supposed the prophetic periods would run out, remarked, in a most affecting manner, how much gratification it afforded him to find that his brethren had not trusted in man in taking the position they had in the Advent cause. He used to be troubled a great deal lest those who heard him and embraced his views would trust too much in him; but now, said he, "Father Miller has proved himself to you all to be only a poor fallible creature, and if you had trusted in him you would have given up your faith, and I don't know what would have become of you; but now you stand on the word of God, and that cannot fail you."

SUPPLY OF DESTITUTE PLACES.

A consultation was held in order to see if some arrangements could be made for supplying the more thinly settled neighborhoods, or those in which there are but few Adventists, with occasional lectures; but as no definite plan was fixed upon, we would only state that an effort will be made to supply all such places that it may be possible to supply.

THE PRAYER-MEETINGS

were of a most interesting character. A spirit of deep and hallowed devotion prevailed.

Finally, this was the largest meeting of the kind, and the most harmonious, as well as the most promising in its results, that we have ever held.

The Conference Address, which will be found in this paper, was declared to be adopted unanimously.

Address of the Conference

OF ADVENT BELIEVERS ASSEMBLED AT BOSTON, MASS., TO THE DISCIPLES OF CHRIST, WHO ARE WAITING FOR HIS SECOND APPEARING.—*Greeting:*

In view of the unpopularity of the truth we believe—the singular confession in the estimation of the world, which the belief of that truth has required us to make—the want of any formal combination, aside from that which is the spontaneous result of united faith and hope, which has left us to a great extent in a scattered condition, and deprives us of the benefit of mutual counsel, it has appeared to be very important that we should express our views on several points particularly connected with the cause of God with which we are associated, and our interest for those to whom we may not otherwise have access.

OUR POSITION.

The present position of the Adventists has been frequently presented to the world, and may here be stated in brief, as follows:—1. We believe that Jesus Christ is appointed to be King over all the earth. "God hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." To him pertain "a righteous sceptre, and an everlasting throne and kingdom," Heb. i. 1-9.—All this is to be realized in the world to come—"For unto the angels hath he not put in subjection the world to come, whereof we speak," Heb. ii. 5.

2. We believe that Jesus Christ will change the physical world, preparatory to the possession of it as his kingdom. "And thou, Lord, in the beginning

hast laid the foundation of the earth; and the heavens are the works of thy hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture thou shalt fold them up, and they shall be changed," Heb. i. 10-12.

"And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them." "And he that sat upon the throne said, Behold, I make all things new," Rev. xx. 11. xxi. 5.

3. We believe this will take place at the second coming of Christ. "And he shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began," Acts iii. 20.

4. We believe that he will then raise the dead in Christ, who, with the living righteous, will be changed to a state of immortality. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality," 1 Cor. 50-53. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air," 1 Thess. iv. 16, 17.

5. We believe he will then enter upon his appointed work, to judge the world in righteousness, by executing wrath upon the wicked, who shall go away into everlasting punishment; and by rewarding the righteous, who shall inherit the kingdom prepared for them from the foundation of the world,—the devil being bound at the same time, and cast into the bottomless pit.

6. We believe that the glorious and everlasting reign of Jesus Christ, as king over the renewed earth, will then begin, and at the end of a thousand years the work of executing judgment will be closed up, by casting the devil, (who shall then be loosed out of his prison) and those that are deceived by him (who at that time shall live again) into the Lake of fire.

We believe that the time of the second coming of Christ, and the events connected therewith, is revealed to us in the word of God,—by connecting them with the prophetic history of the world,—and with certain clearly specified signs, and also by the prophetic periods, so familiar to us.

The events in the history of the world, and the signs of the times all assure us that the end is near.

The prophetic periods, as we have understood them from the first, bring us to the same result.—Indeed we have felt, for more than a year past, that their termination might be expected at any time; and although there may appear to be a delay of the events which are then to come, we are confident that our views of these periods are based upon data and interpretations which no man has been able to overthrow. It is true we have been called to wait beyond the definite time at which it was supposed there was reason to expect the end would come! But we believe as fully as ever, that those periods express the time of that event, that at the time appointed the end shall be, and that it cannot be far distant in the future.

This position, embracing all these several particulars, we profess to sustain; and declare to be sustained by the word of God, which is with us, as it should be with all, the decisive and only authority in all religious questions.

FUTURE OPERATIONS.

During the time that may remain before us, we wish to be found ready and waiting for the day which shall cause us to realize all we are looking for, as above stated, according to the command of the Lord Jesus, "and take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares," Luke xxi. 34.

Next to being ready ourselves, we intend to labor as we may have opportunity, to arouse our fellow men to the work of preparation. And in order to effect this, it should be our leading object still to exhibit the truth, as we have heretofore done. It has lost none of its importance, none of its interest, none of its glory. And even if there should be fewer calls for our efforts than formerly, fewer to hear and to read, still let us improve every opportunity by speaking in our private interviews, by sustaining our lecturers, and distributing our publications. Let us all work while the day lasts, in this manner, and when we are called to our reckoning we shall receive the reward.

In reference to the course which individual Adventists may think fit to pursue, we do not wish to go into details. As each one must give account of himself to God, so each one must judge for himself as to particulars. Still, as we feel that it would be unsafe for us to allow any of the numerous subjects which engross so much of the public attention at the present time to divert our minds from the Advent cause, you will permit us to be a little more particular.

Humanity, justice, protestantism, patriotism, favorite political, denominational or private views, on questions of acknowledged subordinate importance, may make their claims upon our sympathies and service; and while we are far from supposing that it would be dangerous to grant them due consideration, at the present time, we may speak out, for the benefit of others, what we feel to be necessary for ourselves.

To those who are not looking for the day of the Lord, and of course are not prepared for it, that day will come as a thief. They will be overtaken by its calamities, as the bird is taken in the "snare." Where we may least suspect the danger, it may be most artfully and fatally concealed. Permit us, then, to admonish you affectionately, and from a deep sense of the awful position we occupy, to beware of every thing which would exclude this "present truth" from the first place in your hearts, or deny it the first claim upon your efforts.

The high position which God calls us now to sustain, covers every position which may be authorized by his word and will. Those which are opposed to his will, or, though good in themselves, are sustained by means which he cannot approve, must fail of accomplishing any real and permanent good.

The great effectual remedy for the multiplied evils which affect our fellow men, is found in the plan assigned to our Lord Jesus Christ to carry into effect. His glorious appearing, and the establishment of his Kingdom, will complete the work, in reference to all but those who reject the provisions by which man may secure a part in that kingdom. On this foundation we may stand as upon a rock. On this Heaven-appointed remedy hope may fix her eye, with a steady and longing gaze, without the fear of disappointment. To this we should call our fellow subjects of redeeming mercy to look, and to prepare for a part in the glory to be revealed. Let nothing divert us from it. To those only who look for him will he appear unto salvation. And it cannot be long delayed.

But while we take this Scriptural ground on the broad question, we have no wish to interfere with

the right of private opinion. We have no expectation that God's people will all see alike, till they are gathered where they shall see as they are seen, and know as they are known. He who expects any thing different from this must be disappointed. We should beware, therefore, of making an agreement on any subordinate point, a test of Christian character or fellowship—and, to speak directly of the questions which are most likely to affect ourselves, we may specify those which have been introduced among us on "the intermediate state of the dead," and "the final condition of the wicked;" and also upon the duty of Adventists in reference to the churches. In reference to the first two questions, we would simply remark, that, as they form no part of the Advent faith, and as it is admitted by all that a belief or disbelief of the theory involved may not be essential to salvation—we are satisfied that it would be most safe, and contribute more to our usefulness to leave these questions, if entertained at all, in a position of minor importance.

Upon our duty to the churches we may also say a word. The danger here, as in most other cases, appears to us to be in the extremes. The first form of the danger is that of allowing the authority of the church, with which we may be associated, to impose silence upon us in such a question of duty. We have no doubt thousands have brought themselves into condemnation before God, by yielding to the unscriptural claims of their churches in this manner, who, if they had been decided and faithful would now be in a much more safe condition, and more useful, though they might also be called to suffer.

The second form of the danger is that of yielding to a spirit of revenge against the churches on account of their injustice toward us, and of waging an indiscriminate warfare against all such organizations. As to the duty of the Adventists, in reference to the churches with which they may be associated, if we were called upon to do it, we could give no directions which could be of general application. They must act in the fear of God, as the circumstances of the case require.

We should, however, be decided in doing our duty, in testifying for the truth, on all proper and suitable occasions. And if by taking this course, we give offence to the church, and they threaten us with expulsion unless we remain silent, (though, if we see fit to dissolve our relation to the church amicably, it may be the better way,) let us do our duty, and when we are expelled, be patient in suffering the wrong, and be willing with our Master, to "go forth without the gate bearing his reproach." The path of duty is the only safe one for us, but the devices of the devil are close on either hand, and we need much wisdom to avoid them. Let us commit the keeping of our souls unto God in well doing, and leave our opposers in his hands. He will make all right in due time.

We can hardly refrain from speaking a few words here upon the danger of placing any confidence in impressions, and dreams and private revelations, so called, as independent sources of information. And from the mischief which has already resulted from the agency of those who have been known to attach equal, if not greater importance to such things, than to the word of God, we would caution all our brethren and friends against yielding to the influence of such persons. They are generally known, (and we rejoice to know that there are very few of them,) by professing to possess the gift of intuitive discernment of spirits, the power to work miracles, and to believe in the possibility of obtaining what they call resurrection bodies here in this mortal state.

While we would seek the full enjoyment of the sanctifying spirit of God in our hearts, we cannot

be too careful to refer to the law and the testimony for guidance in all cases. God denounced a curse upon all who were led astray by false prophets and witches and familiar spirits of old, and he is still jealous of his truth and of his authority. While we would be careful to cherish a spirit of love to all who bear the name of Christ, we should beware lest any man seduce us away from the word of God, as the serpent beguiled Eve, through his subtlety. Never was the enemy more actively engaged than at the present time, never were we in greater danger. Our only safety lies in cleaving to the "sure word."

Here then we stand, the forlorn hope of the church of God, for the accomplishment of her last achievements, against the mighty and determined and daring hosts of her adversaries, before our Captain and King himself shall appear to make his foes his footstool. No man can expect to stand in the contest without the help of God. With his help none need to fail. We would, therefore, earnestly impress upon every Adventist the importance of resigning all into the hands of God, by prayer and faith. Seek the individual preparation we need for the great event, ask the direction of Heaven still in all our efforts, and implore its blessing, without which we have no expectation of success upon every thing that may be done.

WILLIAM MILLER,
ELON GALUSHA,
N. N. WHITING,
APPOLOS HALE,
JOSHUA V. HIMES.
Committee.

Boston, May 31, 1844.

Obituary.

Fell asleep in Jesus, at Athol, April 6th, in hope of a joyful and speedy resurrection, David Goddard Jr. late pastor of the Baptist Church in Leominster, and since November, 1842, a minister of the gospel of the kingdom of God at hand. He was a laborious, faithful and successful minister before, and especially after his conversion to the Advent faith.—Many jewels of the Lord in South Orange, Athol and other places in that vicinity will praise the Lord forever for his goodness in giving them so devoted a servant. It is believed his incessant labors during the winter of 1842—3, fastened upon him a pulmonary complaint which proved fatal after four or five month's prostration. The remark was sometimes made, during the above mentioned period of his labors, that he appeared to be doing his last work. He was reduced to great weakness for the last week of his life, yet God gave him strength in his last hours, when, to use his own language, he found death was playing around him, to rise and sit up, and exhort his family and friends to persevere unto the end; he was enabled to testify his firm faith in the coming of the Savior soon, remarking that his belief in that event being at the door was never stronger than at that moment, sung parts of several hymns, and gave directions to have his favorite hymn beginning with the verse,

"O Land of rest, for thee I sigh!
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home?"

sung at his funeral, he shouted, Glory to God! and fell asleep.

Few Christians of the age of thirty have accomplished more in the vineyard of the Lord than he, and many of the professed Ministers of Christ who attain to twice his age, we have reason to fear, have not their work so well done. His life was a living epistle, "known and read of all men," the religion of Jesus seemed to be his element, and faith a continual anchor to his soul. He appeared to live simply by faith on the only begotten Son of God, and by this he overcame the world in his life, and obtained at last, victory over death. The language of Paul, when he said he was "ready to be offered," was selected for the theme of a discourse at his funeral, seldom, perhaps, more appropriately,—"Blessed are the dead who die in the Lord."

His exemplary life and triumphant death, has had, and if time continue, will have a happy effect upon the minds of the Advent believers in Athol, Leominster, and other places where he was known, so that, "though dead he yet speaketh;" and may the Lord bless the beloved band of Advent brethren in Athol and vicinity, whose hospitality and sympathies he so largely shared in his last protracted sickness.

SAMUEL DAVENPORT.

ATHOL, May 27, 1844.

26 Armageddon. BY N. BILLINGS.

Alto. Animato. Legato. Soave.

1 Hosannah! hark, the mel-o-dy Strikes sweetly on my rav-ished

2 He comes! he comes! the heavens rend! Floods clap your hands! ye mountains

ear! The con-stel-la-tions make re-ply In echoes from each

joy! For ests in glad obeisance bend; Earth, raise your hal-le-

Vigoro. **Con Grazia.**

dis-tant sphere, Till all the wide ex-pansion rings With "Live for-

lo-jahs high! Let Zi-on wake the lofty strain—"Live, King of

MILLENNIAL HARP. **27**

ev-er King of kings." With "live forever King of kings!"

kings! for-ev-er reign!" "Live King of kings! for-ev-er reign!"

3 Ripe is the vintage of the earth; And ye shall drink of heroes' blood.
Its clustering grapes are round and full;
And vengeance, vengeance bursts to birth,
Sudden and irresistible!
Messiah comes to tread again
The wine-press of the battle-plain.
4 The cry is up, the strife begun,
The struggle of the mighty ones;
And Armageddon's day comes on,
The carnival of Slaughter's sons;
War lifts his helmet to his brow:
O God! protect thy people now!

5 The graves are cleaved! the saints arise!
The resurrection of the just!
And now, unto their kindred skies,
Up leap the tenants of the dust!
They rise to meet their Lord in air,
And tune their hallelujahs there.
6 Wake, Zion, wake! put on thy strength!
Don thy rich garb, Jerusalem!
Rise, shine! thy light is come at length,
And thou the wicked shalt condemn.
But hark! the war-whoop nearer sounds!
From land to land Destruction bounds!

7 Assemble quickly, fowls of air!
Come to the supper of the Lord:
The great ones of the earth prepare
To reap the harvest of the sword;
And captains' flesh shall be your food,

8 The cry is up, the strife begun;
Destruction spreads from field to field;
And soon shall Slaughter's work be done,
Soon shall Abaddon's legions yield;
Unnumbered thousands shall be slain,
Ere day break on Megiddo's plain.

PART THIRD.
9 Down, Babylon! down, Mahomet!
Impostor and Apostate, down!
Your day is past, your sun is set;
Now reap the whirlwind ye have sown;
Drink—yea, drink deep—the wine's poured forth,
The red wine of Jehovah's wrath.
10 They drink! they drink! they fall!
they fall!
With all their sorceries and charms;
And Desolation grasps them all
Within his vast and withering arms;
The "strong one" has them in his toils;
When, lo, a Stronger shares the spoil.
11 Yea, come, O king, and take the spoil;
With thy confederates share the prey:
Hail! hail! Death "grins a ghastly smile!"
The morning dawns—and where are they?
The flames, the flames, great Autocrat,
Spread o'er thee in Jehosaphat.

England.—Letter from Bro. Winter.

DEAR BROTHER:—I am daily looking for my dear Redeemer. I long to hear from you the views of the Brethren in America at this time, as they with me have been looking forward to the 21st of March or April at the longest, as the time for the fulfilment of all the prophetic periods; but as that time has gone by, I should like to know what their thoughts are now, in reference to these things. I would say my mind is calm and quiet, and my faith is stronger than ever, that ours is no false alarm, but the true Midnight Cry, and many thousands have cause to praise God in this country, that they ever heard the sound. I have been expecting the Lord in 1843, but I have of late examined the subject more closely, and I find the event could not possibly take place before this year, as it must take the whole of 1843 and part of 1844, to complete the 2300 days or years. I am looking forward to September, or the seventh month.

The Second Advent cause is doing exceedingly well in England. We have Brethren now laboring in every part of this country. We have a number of Second Advent Lecturers travelling to and fro through the length and breadth of England, giving the Midnight Cry. God has raised up many pious and talented men, to defend and support this glorious truth. Brothers Wilson and Routon, have been travelling in Lancashire, and are now in Liverpool. Brothers Dealtry and Mikelwood, are travelling in Yorkshire. Brother Burgess, also, is in that part of the country. Brother Gunner and myself are travelling in Somersetshire and Gloucestershire; our principal depot is in Bristol, where Brother Gunner and myself publish a weekly paper, called the "Second Advent Harbinger." We have published 16,000 copies of this paper, 17,000, "Voice of Warning," 8,000 "Second Advent Messenger," 4,000 "Last Warning," 10,000 "End of the World," and many others are now in the press. It is astonishing what effects this doctrine has

produced in this country. Our publications are flying in every direction; there are many precious souls who love the appearing of Christ, and we have calls from almost every part of England, to send them lecturers and publications.

Notwithstanding all this, we meet with great opposition, both from professor and profane. The Lord have mercy upon them and open their eyes. I do think, if the Lord were to come in person privately, he would surname many of the Churches, "Synagogues of Satan," and their teachers, "blind guides, scribes and pharisees, hypocrites," upon whom the "woe" would fall heavily; for they "enter not into the kingdom of God themselves, neither do they suffer those who are entering, to go in."

Yours in the hope of the first resurrection.

R. WINTER.

Bristol, April 22, 1844.

P. S. All letters and parcels for me, please to direct to No 2, Paul Street, Kingsdown, Bristol.

LETTER FROM BROTHER DODGE.

Our sympathies and prayers are often called forth in behalf of our brethren and sisters, who have to stand alone, in the midst of enemies, and hold fast their faith in the promise of God. Those who enjoy the society of believing Christians, know not how much they have to be thankful for. We hope the hundreds of our friends who are scattered abroad over the land, and like Br. D. are without any human sympathy at hand, will take courage, and look up to God who is every where. It is better to be alone with his presence, than in the midst of hundreds without it, and he will soon deliver his people, and gather these strangers and pilgrims into the city he hath prepared for them.

BROTHER HIMES:—I call you brother, not from any acquaintance that I have with you, but because I believe you love the appearing of our Lord; and if you do love His appearing, you must strive to live in readiness, and to do His will, and "He that doeth the will of my Father, the same is my brother and sister and mother."

While I resided at Port-Byron, I could meet with a few kindred spirits and converse upon our hope, that the day was near, when this world in its sinful state would be no more. "Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness;" but here I am alone, no kindred spirit with whom I can converse on that subject, but the very idea that the Lord will come is ridiculed, and also the believer in that doctrine; but, thank the Lord, I can read, and I hail the Advent Herald and Midnight Cry, (which I also take) with joy.

But go on, brother, do all you can to warn the sinner of approaching danger, and to cheer the heart of the believer.

I rejoice that the Bible teaches that our Master will soon come and deliver us from the evils of this world. I think I can say, "Amen, even so, come Lord Jesus."

Yours in the blessed hope.

E. A. DODGE.

Montezuma, May 16, 1844.

BROTHER WM. S. MILLER, LOW HAMPTON, N. Y., WRITES:—We are still in this land where we are not to receive rest; but we still hope the rest spoken of by the prophets, is near, and when we contemplate it, we rejoice with joy, expecting soon to be triumphant over the Adversary of all righteousness. Thanks be to God, he can triumph but a little longer. I bless the Lord for the truth, it is mighty and will prevail.

P. S. Father's health is rather better.

Yours in the blessed hope.

Letter from A. M. Osgood.

We should make an apology for the delay of Bro. Osgood's letter, as indeed for some others. Our engagements have been so pressing of late, that such omissions have been unavoidable.

Dear Bro. Himes:—We are happy to say to the readers of the Herald, that the Second Advent cause is prospering in Portsmouth. The recent course of lectures with which we have been favored from our beloved brother Storrs, produced a good effect. They were clear and bold, and showed much originality of thought. Were listened to with deep interest by many.

Our brethren are contending earnestly for the faith, keeping the unity of the spirit in the bond of peace, and standing upon the word of God as the mountain rock amidst the ocean's angry surges, thus demonstrating that many *false prophets* have risen up in these last days, who also are an additional sign of Jesus near.

Perhaps there are few, if any Advent bands more deeply rooted and settled in the truth, more calm and deliberate, more efficient and united, than are the brethren and sisters in this place. Our Sabbath congregations are increasing; whole-hearted believers are multiplying. Two sisters of unquestioned piety and sound intellect, members of the Methodist Church, have lately come into the full belief of the immediate personal Advent of the adorable Lord. A beloved brother in the ministry of the Methodist order, in an adjoining town, has also, of late, seen and believed, and is heralding the joyful tidings of the kingdom of Christ nigh at hand.—Surely this is the Lord's work. Just at the time when the opposition of every class were prophesying that we should go over to infidelity, (*where, by the by, it is said to be feared many of the clergy and professed christians of the present age are,*) and our whole theory would be annihilated; behold, almost without an exception, the Advent ranks are unbroken, and volunteers are coming in from every quarter.

As for my humble self, I can in truth say, I thank God for leading me to embrace his truth, which I have no thought of abandoning. I am more and more confirmed in the great truths around which we have, and still are rallying. And I am fully resolved to do what I can in extending a knowledge of them to others. I have, after a long and severe labor of mind, performed one of the most difficult and unpleasant duties of my religious experience, viz.: the dissolving of my connection with the church. For months past I have felt plainly called upon to bear this cross, but how to do it I knew not. It was, indeed, as the cutting off the arm, or the plucking out the eye. And as in the performance of all important duties, a sensible blessing is realized, so it has been in my case in the present instance.

Some of my reasons for leaving the church, are, in brief—Her *worldly policy* and *time-serving* character. Her *cherished* and *unrebuked* corruptions, and her *utter* rejection of what I solemnly believe to be one of the important truths of the Bible, viz.: *the immediate personal advent of Christ*. May the Lord enlighten and bring forth many thousands into the glorious liberty of the Gospel, and the patient waiting for his Son from Heaven. Yours, looking for the Lord.

A. M. OSGOOD.

PORTSMOUTH, N. H. May 1, 1844.

The Infidel Rosseau and the Scriptures.

Bro. Bliss:—Many individuals think that those ministers and professors who ridicule the Lord's coming, and those who neglect this great salvation, must be good people because they speak in high terms of the Savior and of his Gospel. I have thought it might be profitable for you to publish what some *professed infidels* have said on this subject, that those who are looking for the Lord be not led away by the snares of the wicked. I therefore send you an extract of a letter sent to the Archbishop of Paris, by the celebrated Infidel ROSSEAU.—And nobody will dispute ROSSEAU's being an *Infidel*.

"I will confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers with all their

pomp of diction; how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage whose history it contains, should be a mere man? What sweetness, what purity in his manners! What an effecting gracefulness in his delivery! What sublimity in his maxims!—What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where is the philosopher, who who could so live and so die, without weakness and without ostentation?

When Plato describes his imaginary good man, loaded with all the shame of guilt, yet meriting the highest reward of virtue, he describes exactly the character of Jesus Christ: the resemblance was so striking that all the Fathers perceived it.

What prepossessions, what blindness must it be, to compare the son of Sophroniscus (Socrates) to the Son of Mary! What an infinite disproportion there is between them! Socrates, dying without pain or without ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to principles. Aristides had been just, before Socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism to be duty; the Spartans were a sober people before Socrates recommended sobriety; before he ever defined virtue, Greece abounded in virtuous men.—But where could Jesus learn among his competitors that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known amidst the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people upon the earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains; abased, insulted, and accused by a whole nation; is the most horrible that could be feared. Socrates, on viewing the cup of poison, blessed indeed, the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the Evangelical History a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero!"

The above is from one of the most noted infidels, and one, too, who has scoffed at the great truths of the Bible. Let no one think that a man is a christian because he sometimes talks well of Christ or the Bible, while at the same time he rejects the Bible. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them," Isa. viii. 20. "By their fruits ye shall know them," Matt. vii. 16. "Ye therefore, beloved, seeing ye know these things before, beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness," 2 Pet. iii. 17. J. WESTON.

NEW-IPSWICH, May 23, 1844.

LETTER OF BRO. WM. C. STONE.

Bro. Himes,—Permit me to add my testimony to the truth of the near approach of the dear Savior, to gather the elect from every nation, tongue, and people. When I look forward to that glorious day, when this mortal shall put on immortality, when these vile, weather-beaten bodies will be renewed to the vigor of youth, to be subject to sickness, sorrow, pain and death no more; my heart expands with gratitude to God for what he has done for me.

I do rejoice that ever I heard the Midnight-cry, "Behold the Bridegroom cometh, go ye out to meet him!" Praise the Lord for his goodness and mercy towards me, for I was buried up in Universalism, but he took me out of the pit, and now—

"I love to tell to all around,
What peace and comfort I have found;
I love to echo still the cry,
Behold the Heavenly Bridegroom's nigh."

The word of God is simple and plain to the meek in heart, i. e. who possess sincere willingness to be taught, and a desire to learn. So God has arranged it that the meek shall live by drawing nourishment from the vine, (Christ,) by prayer, and without this they cease to live. Alas! how many withered branches are there, because they cease to pray! Lukewarm professor, Christ is coming! and if you are found in a withered state, your destiny is to be burned, John xv. 6. See to it that you are found with the spirit of him that raised up Jesus from the dead, in you; if you have that spirit it will make alive, or change your mortal body. It is your privilege to have the abiding witness that your ways please the Lord; to be dwelling in the love of God continually. He that doeth his will is the one that is a brother to Christ, and who can separate this relation but yourself.

I said that the word of God is simple and easy to be understood. The setting up of the kingdom may be understood by the meek and teachable. Jesus said, "Blessed are they that hear the word (of the kingdom) and keep it." In the 2d chap. of Dan. the outline of the four kingdoms is given in the image. Then follows the interpretation, as plain as language can make it. Then at the destruction of all these kingdoms at once, God takes possession of the kingdom, and makes an entire riddance (see Zeph. i.) of every thing on the earth, to cleanse and fit it up for the Saints' everlasting abode. Then in Dan. 7th, the outline is carried out under different symbols, four beasts; the interpretation follows Daniel's inquiries, making all plain, and giving some account of the workings of the fourth beast, and of the little horn that came up after the ten, and subdued three; and then of the time that the saints were given into the hands of the little horn, which manner of time is explained in Rev. 11th, 12th, and 13th chapters. The possession of the earth given to the saints of the Most High, to dwell thereon forever, closes this vision.

After the Babylonian Kingdom had passed, Daniel had a vision, (chap. 8th,) commencing with the kingdom that he was then living in, and brought down again to the everlasting state, when the sanctuary or the earth should be cleansed for the abode of all that suffer shame and pain for Jesus' sake.—The time is mentioned in this vision, when this work shall be done. For this purpose, symbols are used for years, as also for nations. Daniel understood the symbols for nations, but the symbol for years we find he had a mistaken view of. So he goes to the Lord, and, supposing that the sanctuary or holy mountain is to be cleansed, or restored to the favor of God at the end of the seventy years, or that he would turn away his anger, and cause his face to shine upon the city, the holy mountain that was desolate, the angel that he first saw in the vision, comes swiftly to him and gives him skill and understanding, and tells him to consider the matter that is contained in the vision. The city and walls will be built again, and again destroyed, with a flood of abominations, to the end, and finally the destroyer or desolator will be consumed. Seventy weeks of the vision are "cut off," or determined upon by the people, &c.; seven weeks are allotted for the building again of the walls and city. Then sixty-two weeks will carry you down to the Messiah, and after the sixty-two weeks he will be cut off, and in one week he will confirm the covenant and will cause the Jewish sacrifices and offerings to cease, for these sacrifices will not be acceptable to God under the new covenant.

Then in the tenth chap. Daniel says he understood the thing and had understanding of the vision, that the time appointed was long, and that in those days (of his coming to the understanding of the vision) he fasted three full weeks, (of days, margin) a different kind of weeks from the seventy. And the angel appeared to him and gave him a *literal* interpretation of the whole vision, embracing the whole length of the 2300 days, which we find in the angel's minute interpretation, not using symbols in the explanation. It commences chap. xi. 2, with the kings of Persia, the higher horn of the Ram. The circumstance that the angel uses the

word years, 6, 8, and 13 verses, is enough without going out of the book of Daniel, to confirm me at least, that he is giving an account of the actors in this world's drama to the end of time.

Now is not this all plain, and who is he that has meekness, that cannot understand? If any one does not understand, they must get meekness by humbling themselves before God, as did Daniel, to know about these things, and God has promised that he will teach the meek his ways; and will he promise and not fulfill? No. The 2300 days, I believe, are not completed, for when they end, the 4th kingdom ends, and that has not ended yet, tho' it appears to me the year of the redeemed is come!

Oh, let us be ready to hail the new day,
The saints then immortal in glory shall reign,
The Bride with the Bridegroom forever remain.
Yours waiting for the consolation of Israel.
WATERTOWN, April 1, 1844.

[Concluded from page 137.]

fair prospect of paying, as the society was then united, the congregation large, and the seats in the new church rented for about \$1,000."

No man should complain of any price which confers upon a church an "improvement" in "spirituality." So that if this be a "fact," brother R. has not much reason to mourn on account of what has taken place after all.

We must confess, however, that this financial operation has been rather a *bad speculation*; compared with the amount invested, rather worse than the "southern book-concern." We have no other available means of comforting them in this respect than this,—we have collected much more than they have lost, for the building of methodist churches, which we have no doubt has accomplished more than enough of good to repay the outlay, and we are willing to let it all go for the benefit of Chicopee, and call it square.

We would remark, in closing, that this case appears to be very much like all the other *awful* cases of which we have heard. The trouble originates in "a determination," on the part of the controlling agencies of the church, to silence or expel the "Millerites." And if this cannot be done by law, it is done without law, or against it. Again, we have always found that the Millerites were *unwilling* to leave their churches, until they must do so, or violate their consciences; (the latter they should never do,) and that the worst sin a man can commit now days is to interfere with the *financial policy* of the church.

We should say a word of the spirit into which so many of our brethren are betrayed by the divisions, which abound so much at the present time, and the contentions which grow out of them. It appears in this case. Brother Hawks, that was, is now nothing but "*Hawks*"—and those who recently had no preference, to "the receders," are now "*Scottites*."

Brethren, beware of this spirit. It is not of God, and those who are under its influence, are not prepared to meet the Lord.

Finally, we have no doubt that if brother Hawks had been continued at C—, instead of the present state of things, their "finances, spirituality" and unity would have been in a much better condition than they now are.

M. Hull Barton at Newburyport.

DEAR BROTHER HIMES: We the undersigned feel it a duty to write you, to let the public know the wicked influence this man has exerted in this place. He has come here as a grievous wolf in sheep's clothing, not sparing the precious flock. We feel, after prayerful deliberation, that our Father in heaven calls us to warn others that they fall not into the snares he has laid for us. He has ensnared some in this place and caused division. The precious word of the Lord directs that we should "mark them which cause divisions and offences contra-

ry to the doctrine which ye have learned, and avoid them. For they serve not our Lord Jesus Christ, but themselves, and by good words and fair speeches, deceive the hearts of the simple." We are also told "by their fruits shall ye know them." We have had fruit enough to convince us what he is. We feel it duty to say, in the fear of God, that we have no fellowship for the unfruitful works of darkness. He has advocated, in this place, the doctrine that God sometimes divorces man and wife, and thereby nullifies the marriage covenant. He has encouraged a sister, here, in separating herself from her husband. She has left him with his little ones to the mercy of others. We warn our dear brethren and sisters to beware how they receive this man among them, lest he break up families, and scatter the flock of Christ.

Daniel Russel. Henry Moody.
Joshua Moody. Richard Cutter.
Amos Goodwin. David B. Moody.
J. W. Marden. Abram Gove.
Lydia P. Harmon. Jane P. Moody.
Mary A. Carter. Susan E. Cutter.
Newburyport Mass. May 29, 1844.

The above is but an additional instance in proof of the character of this vile imposter, of whom we have twice warned our friends through the press. It was because he was known to be such a wretch that we gave the warning. Our surprise is, that such *barefaced devilism*, (we cannot give it a more scriptural name) should find any countenance with a Christian. We are satisfied it could not, unless it were in cases in which the *plain rule of life, the word of God*, were superseded by something else. Those who will not heed the directions of the word of God, will not of course heed us, and how can we expect any other results in such a case! We hope this will be a sufficient warning to all Adventists to be upon their guard.

Arrival of the Caledonia.

We have room in this paper only for the following items of news.

ITALY.—We learn, via Marseilles, that the Neapolitan insurrection had assumed an alarming aspect. So much so, that Calabria no longer obeyed the orders of the King. There is, however, some doubt of the authenticity of the intelligence.

Letters from Bologna state that the sentences passed upon the last batch of state prisoners, tried before the Military Commission, for the part they took in the attempted rising at Bologna last year, have been confirmed by the Papal government.

According to the latest accounts, political executions had commenced in the Roman States. Seven of the twenty individuals sentenced to death by the military commissioners sitting at Bologna, were shot in that city on the 14th instant. The best friends of the Papal government deprecate these executions.

TURKEY.—We have received accounts from Albania of another dreadful massacre; hopes are entertained that they may prove exaggerated, but there is every reason to suppose that they are too true. The Greek town of Egri Palanka, situated between Uscup and Giustandie, in Roumelia, is said to have been attacked, pillaged, and burnt, by a large body of insurgent Albanians; and it is added that upwards of two thousand of the Christian inhabitants were massacred.

The Turkish troops which have been marched into Albania, and ten thousand of which have been concentrated at Monastir, appear quite unequal to the task of quelling those fe-

rocious marauders, who while evading an engagement with them, ravage the country and murder the defenceless inhabitants. The only judicious measure adopted is the military occupation of the defiles of Kiupriuli, which may have the effect of confining the depredations of the Albanians to their own province. The rebellion has now extended to every part of it, and intelligence has been received of the investment of Scodra by a force of 1,500 men. A Turkish commander of the name of Ali Bey, attempted to relieve it, at the head of 2,800 regular troops, infantry and cavalry. After some very hard fighting he is reported to have cut his way through the besiegers. Eight hundred Turks, however, are said to have fallen in this action, and Ali Bey himself was shot through the body while entering the gates of the town.

Beder-Khan-Beg, the Kurdish chieftan, who commanded the expedition last year against the mountain Nestorians, has been plotting similar schemes of vengeance and massacre against the Jacobite Christians of Jabel-Tour. Recent letters from Mardin, state that the emissaries of this man had succeeded in inveigling the Patriarch into an ambuscade, where he was taken and murdered. His head and intestines were, according to the custom of these savages, brought on a dish to Beder-Khan-Beg.

Conference & Campmeetings.

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Bro. Cole, Litch, Himes, and others will be in attendance.

A Second Advent Conference will be held, if time continued at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o'clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other Advent lecturers are invited; we hope the brethren and sisters, all through that section, will attend. By request, L. KIMBALL.

ORWELL CAMPMEETING—PLACE CHANGED.

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th June next, if time continues, at CHIMNEY POINT, ADDISON, on the east shore of Lake Champlain, about 20 miles north of Orwell. It is expected that all that come will bring tents, as far as practicable, prepared to live on the ground.

The following brethren are selected to make arrangements: Bro. C. Wines, Vergennes, Vt.—D. Smith, Ticonderoga, N. Y.—D. Smith, Addison, Vt.—H. Shipman, Fort Ann, N. Y.—L. Wilcox, Orwell, Vt.—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt.—Bro. Fancher, Sandyhill, N. Y.—Dr. A. Smith, Castleton. WM. MILLER, M. WILLIAMSON.
May 9, 1844.

NOTICE. An Advent meeting will be held in Hermon, Me. 5 miles from Bangor, on the road leading from Bangor thro' Hermon, to commence on Friday the 21st of June inst. to continue over the Sabbath. Our preaching and other brethren, from different parts of the country, are invited to attend. Com.—Israel Damman, Zenas Chamberlin, W. H. Ireland.

Letters received to June 1, 1844.

Anthony Pearce; Caleb Dustin by pm \$1; pm Flag Creek \$1; pm Vest Charlton, NY; pm Greenwich NY; Wm C Neff; J Ueberhard; S Bliss; O Sherwin, \$2; N Cleveland \$1; J G Snow by pm \$1, and J Sparrow by pm 9th inst; G Plumb by pm \$1; J Lincoln; A Wing, \$1; E C Galusha; J Marsh; R Hutchinson; J O Orr; pm W Needham Ms; pm Farnham Va; John Lock; FE Bigelow \$1; John Holden \$1; B Tolman; P Robinson, by pm \$2 correct; Daniel Turner \$3; E C Clemons; D Wiggins by pm \$1; C S Minor; J Pearson \$9; T G Clayton; pm Johnson, Vt; J C Forbush; H B White by pm \$1; D Messenger by pm 50c; J Felton, \$6; pm Troy, NY; pm Rochester, W T; pm Taunton, Ms; J Glazier and E Brut, Jr.; C S Minor; N Trull; D Sargent; Miss Wheeler by pm \$1; B Dudley by pm \$1; J Marsh by pm \$1; J C Cummings by pm \$1; pm Fishkill Landing N Y; Daniel Russell; S Bowers; H Moody; J Moody jr; R Cutter; A Coodwin; D B Moody; L P Harmon; M A Carter and J P Moody; S C Carter; J Damon; Z Chamberlain and W H Ireland; pm Naples, Me; pm Derby Line, for L D Morrill and others \$3; Jas Trumbull, by pm \$1; pm South Mills, Ill; pm New Ipswich NH; H Durkee; R Miller; A Emery by pm \$1; S Barstow, by pm \$2; R Emory \$1.

Packages Sent.

J Litch, 41 Arcade, Phil; J V Himes' 9 Spruce St. NY; A Pierce, Providence, RI; Dr Z Baker, New Bedford, Ms; J Turner, So. Paris, Me.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES
VOL. VII. NO. 19.

Boston, Wednesday, June 12, 1844.

WHOLE NO. 163.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14, DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

A VISION OF HEAVEN.

ONCE, with a fearful, trembling hand,
I drew aside the veil, to see
The glories of the heavenly land,
The brightness of eternity.
But soon the vision overcame,
And terror seiz'd my quaking frame.
I look'd—I saw—but oh! the light,
The bliss, the splendor of the place;
The shining host, who all unite
In songs before Jehovah's face;
A sudden dimness seiz'd my eye,
For who could look on Deity?
One sight I caught of heaven's high train,
One glimpse of my eternal home;
I heard one sweet melodious strain,
And all my powers were overcome.
I fell aghast! my senses fled!
Nor dared I raise again my head.

The following valuable selections from the Word of God, and the works of English Advent writers, have been sent to our office by Capt. Owen of the Royal navy. They are printed on a letter sheet, and are designed for distribution, like many of our own sheets, in order to call the attention of the reader to the great question of the coming of the Lord. We take pleasure in giving them to our readers.

Gentile Talmudists, or Spiritualizers.

"The world is asleep, immersed in the perishing things of this present passing life. The Church is dreaming of the conversion of the world, by means which never yet converted any one nation or city; and which were never intended for more than the taking of a people out of the world. Acts xv. 14. The time is short—the danger is urgent—THE LORD IS AT HAND!!!" *Sermons on the Second Advent*, p. 14, by the Rev. H. M'NEILE, M. A.

QUESTION: Addressed most respectfully to all, but especially to the Clergy and other expounders of God's Holy Word in the Established Church. "At what period of this dispensation do you think you ought to begin to warn your hearers to 'WATCH' for that 'COMING' of our Blessed Lord as promised, Acts i. 11?"

As there will be some alive at the time of our Blessed Lord's return to this Earth, and as Teachers under the baneful influence of the spiritualizing system do not look for such an event, until the end of the Millennium, and thus virtually not at all, the above "Question" must be a very perplexing one. May it please God to put it into their hearts to examine the subject.

CLERGYMEN, Biblical STUDENTS of all denominations, COMMITTEES of Missionaries and other Religious Societies, EDITORS of Religious Periodicals, (especially those of the "RECORD" Newspaper,) TEACHERS in Sunday Schools, are respectively entreated to consider well the contents of this paper.

A. B. C. QUESTION.

*** "If the obvious sense of a great portion of the Bible be erroneous, what becomes of the great Protestant doctrine, that the Bible is a safe rule of faith; and of the great Protestant principle of the duty to circulate the Bible, without note or comment.—*Plain Sermons*, p. 151, by the Rev. J. A. McCaul, D. D.

*** "It is easy to say that Zion spiritually means the CHURCH, and some perhaps might agree with certain of the Fathers in thinking that camels and dromedaries aptly symbolize proud, rich men."—*Plain Sermons*, p. 206, by the Rev. J. A. McCaul, D. D.

*** "Let every religious professor remember, that it is to them only that *love the appearing of the Lord Jesus*, that is promised the crown of righteousness, (2 Timothy iv. 8); and certainly this character does not belong to those, whether ministers or professors of religion, who treat with levity or with scorn the annunciation of the *speedy advent and glorious reign of the Lord Jesus Christ* and all his saints; 'who shall judge the quick and the dead at his appearing and his reign;' or even to those who will not listen to the scriptural evidence of these truths. (2 Tim. iv. 1.) The Greek word *Basileia*, means the same as our word *reign*, *regnum*, *regia*, *poteslas*, *Scapula*. If it be asked, *where His reign shall be?* Daniel answers it, vii. 13, 27—*It is under the whole heaven, that is, on earth.* What say our Doctors to this? We shall have another *Transubstantiation*. They will tell us, that *UNDER the whole heaven* means *ABOVE the whole heaven*."—*Political Destiny of the Earth*, p. 27, Nisbet.

CHRIST CRUCIFIED.

*** "Some persons attempt to justify an exclusive preaching of the first Advent, by a text of the Apostle's in which he says, 'We preach Christ crucified,' as if the death of the Lord were the exclusive theme of his preaching:—this exposition is false *** The Second Advent holds a prominent place in the preaching of St. Paul, as well as in that of the Lord and the Apostles. But it is not only false, it is a gross perversion of the Apostle's words. We know that the word CHRIST is the GREEK translation of MESSIAH. Let us then substitute this word—"We preach a crucified MESSIAH,"—and the perversion will appear evident; for what does MESSIAH signify? MESSIAH is the name of our Lord's threefold office of Prophet, Priest and King. *** If we omit the doctrine of the second Advent, we leave out one of our Lord's offices. *** The Prophets every where testify of two COMINGS of the MESSIAH—one to suffer, one to reign. And if we preach only one of them, we do not preach the crucified Messiah of the Prophets, nor of St. Paul." *Plain Sermons* p. 277, by the Rev. J. A. McCaul, D. D.

CONTROVERSY.

*** "And whatever may be said (and too truly said) about the acrimonious spirit in which religious controversy is usually conducted, still, it is a recognized fact, that the most prosperous times of the Church have been times of controversy. In this deadening world, we have much more to fear, as Christians, from stagnation, than from storms."—*Lectures on the Prophecies*, p. 3, by the Rev. H. McNEILE, M. A.

CONVERSION OF THE WORLD.

*** "The Gospel dispensation is an election dispensation. Universal conversion is no where promised to the preaching of the Gospel, either amongst Jews or Gentiles. But an election is promised from both."—*Plain Sermons*, p. 367, by the Rev. J. A. McCaul, D. D.

*** "The Scriptures nowhere hold out the hope of a gradual reformation of the world, or an awakening in the Church, which shall become abiding and universal, and experience is against it."—*Plain Sermons*, p. 241.

DEATH AND THE SECOND COMING.

*** "Some may perhaps say, that it is not yet time to expect the Lord's Advent: it would therefore be folly to wait for it; when it is near, it will be time enough to look for it. If there be in this congregation any in this faithless state of mind, let me remind them that this is exactly the excuse of the unprofitable servant, whose portion is appointed, 'with the unbelievers.' He says, 'My Lord delayeth his coming.' It is not so near—no need of watching yet! You will perhaps answer, we are watching for death, for death will certainly arrest us before the Lord come again. I ask, in reply, where has the Lord commanded you to watch for death, instead of watching for his second coming? Tell me the chapter and the verse. I ask you, in the second place, what reason you have for thinking that death will surprise you sooner than the second advent? Who revealed to you the day and hour, of which no man knoweth?"—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.

DILEMMA.

*** "After discussing the subject of this paper, and other similar topics, with an Evangelical Clergyman, who denied and opposed my views, I ceased to occupy the defensive position, and asked him his view of several of those passages of Scripture which are the turning points of the whole debate. The substance of his reply on each of these occasions was—*The passage is very important, very important indeed; but I have not made up my mind as to the meaning of it!*" *Sermons on the Second Advent*, by the Rev. H. M'NEILE, M. A., p. 44.

(To those who imagine that they hold the doctrine of "JUSTIFICATION BY FAITH," the following will be found worthy of deep consideration.)

*** "If this be your mode of arguing, then beyond all doubt you believe more firmly in the probable conclusion of your own reason,

than in the words of our Lord and Master. Where then is your faith? And where is your likeness to those disciples of whom our Lord says—*'Blessed are those servants whom the Lord when he cometh shall find watching.'* But whatever you may think of your own state, you cannot possibly deny, that steadfastly to trust in Christ's promise, confidently to expect its fulfillment, and humbly to obey his commands, is an indispensable evidence of the reality of that faith, without which no man has a right to esteem himself as one of Christ's true disciples."—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.

GENERATION (THIS.)

*** "Verily I say unto you, the same generation, Luke xxi. 32, (see this indisputably proved in the preceding page,) shall not pass away till all be fulfilled. What generation does he refer to? With critical accuracy he emphatically refers to the generation last spoken of in the parable; and he asserts, that the generation of men upon earth, who shall be living to see the budding of the April branches, shall not have been taken from this life, until they behold the Summer fruits of these glorious events."—*Look to Jerusalem*, p. 114, by the Rev. A. Dallas, M. A.

MISSIONS.—Luke xxiv. 47.

*** "The Gentile Church has arrogated to herself, presumptuously and exclusively, all the blessings of Gerizim, and cast the curses of Ebal alone on Judah."—*Missions*, p. 67, by the Rev. W. Mudge, B. A.

*** "Our public speakers or writers do not inform us how, or when or under what peculiar circumstances the kingdoms of this world are to become the scene of Messiah's triumphant reign and rule."—*The same*, p. 25.

*** "Oh! say individuals, (we wish it were not superciliously asserted,) Jesus Christ himself declares—*'My Kingdom is not of this world.'* It might suffice to ask, in reply, Why then do you wish to convert the whole world unto him?—Is not this your professed aim and expectation, by your present Missionary agency?"—*The same*, p. 37.

REMARKABLE TEXTS.

Matthew xiii. 33.—"The field is the world." (*o Kosmos*) signifying the whole planet.

Matthew xiii. 39.—"The harvest is the end of the world." (*aion*, the age or dispensation.)

Matthew xiii. 39.—The Harvest is (*sunteleia tou aionos*) the winding up of the age. *Are not these most striking passages? !!!*

Matthew xxiv. 37, 39.—"Coming" is (*e Parousia*), personal presence.

Philippians i. 26.—"My Coming" (*Parousia*) to you.

2 Cor. x. 10.—"His bodily presence." (*e de Parousia*.)

In Matthew xxiv. and xxv. there is no mention of a Resurrection or Millennium! but a description of the character of the times, the state of the world preceding the Lord's Advent, the signs, the manner, the consequences of His appearance.

In 1 Cor. xv. there is no mention of the rising of the wicked dead. Ps. i. 5. See Rev. xx. 5; 1 Thess. iv. 13—17.

Reader, "THINK on these things," 1 Thess. v. 21.

THE SECOND ADVENT.

"The time is past when we could regard as a matter of comparative indifference the receiving of this doctrine,—the speedy, personal, premillennial appearing of the Lord Jesus Christ. We now feel it to be a matter of such vital importance, that no person rejecting it can rightly understand the Scriptures; and though he may build upon the Rock, and so be personally safe, his work, if he be a minister, certainly will not prove to be either of gold or precious stones.—We say now, because the signs are

such as to leave men no excuse for closing their eyes any longer against the broad clear light of advancing day."—*Charlotte Elizabeth. Christian Lady's Magazine*, 1843.

*** "In case of the first Advent, according to the predictions of the prophet, the events, as we have seen, proved the correctness of the literal interpretation. And so will it be in the case now before us. (See Luke, i. 32; Acts, i. 11.) To deny this, is to deal in a most arbitrary manner with the language of the prophets; assuming that nothing can be literally predicted but what has already been fulfilled."—*Sermons on the Second Advent*, p. 71, by the Rev. H. McNeile, M. A.

*** "Prophecy, compared with history, has 'fixed an insurmountable barrier at the threshold of infidelity.' This strong hold of evidence is, however, from taking prophecy in its obvious literal meaning, and history in its manifest literal facts. If it be improper to interpret Moses and the prophets literally, then history cannot be appealed to for evidence of inspiration. On the contrary, if it be proper to appeal to the facts of history as evidence of inspiration, then the literal interpretation of Moses and the prophets is established."—*Lectures on the Prophecies*, p. xxxi. by the Rev. H. McNeile, M. A.

*** "It is a serious question how far we are enabled to adventure the confidence of our hearts upon the bare Word of God without a voucher."—*The same*, p. xxxix. (See Jer. xxxii. 42.)

*** "The Lord himself, who spake but little about his death, and the benefits to flow from it, and that little to his disciples only, speaks at great length and with minuteness concerning His second advent, and that to all classes of men, to his friends and enemies, his disciples and his judges; so that he evidently considered it as a doctrine requiring frequent notice, and necessary to be known by all the sons of men. His allusions to his sufferings and death are few and short. His descriptions of his second advent are frequent and long." (See xxiv. & xxv. Matt.; xiii. Matt.; xxii. Luke.) *Plain Sermons*, p. 257—8—9, by the Rev. J. A. McCaul, D. D.

*** "But there are others who flatter themselves that they have repented. To such I would repeat one question that I have already put:—Have you ever prayed for the coming of the Lord Jesus Christ? And I would add another. Have you ever wished for it? or do you feel a secret misgiving that all will not be well at that great day; an internal conviction that all your profession of religion is but hollowness and hypocrisy?"—*Plain Sermons*, p. 247.

*** "Consider this objection. Let us for a moment grant the supposition that it is only a providential movement, (viz. Luke, xvii. 26—30 &c.) and then, I ask, where is His personal coming revealed in all the Bible? Where is there a passage left which predicts his personal coming? And surely that cardinal point of Christian truth, the coming of Jesus Christ in glory to judge the world, will not be denied altogether. Where then is it revealed? Select your passage; and whatever passage you select, we will show that it must be fulfilled at the commencement of the Millennium. If you deny our Lord's personal coming at the commencement of the Millennium, we deny it altogether, and require you to prove it. If you do advance texts to prove it, we take the contexts of your proofs, and proceed to show that it must be at the commencement of the Millennium. This is of itself sufficient to refute the objection."—*Sermons on the Second Advent*, p. 65, by the Rev. H. McNeile, M. A.

*** "Furthermore supposing the passage (xx. Rev. 7.) did imply this; supposing that it did not afford foundation for saying that the world, subsequent to the Millennium, would be

in that condition; still the objection would not hold good against our argument; for I proceed to show you, not only that the world shall be in a wicked state at the coming of the Lord, but that it shall continue in such a state till the Lord comes."—*Sermons on the Second Advent*, p. 61.

FURTHER PROOF.—*** "For the earth shall be filled with the knowledge of the Lord as the waters cover the seas.' Such a period, you are well aware, is plainly and repeatedly predicted. Now I wish to show you, that the coming of the Lord Jesus Christ will precede, and usher in, that glorious state of blessedness on earth. It will precede it; for at the time of our Lord's coming, the earth, instead of being in a millennial state of holiness, and happiness, and harmony, will be in a state resembling the widespread wickedness of the days of Noah and Lot. This is precise and plain, as you learn from the xvii. chap. of Luke."—*Sermons on the Second Advent*, p. 56.

*** "It will scarcely be denied, that the Bible describes our Lord Jesus Christ as having come to this earth (John i. 14,) as having left this earth, (Mark xvi. 19,) as surely to come again in like manner as he went away (Acts i. 11,) and so concludes, without any mention of his leaving the earth again. *The Bible closes, leaving the Lord upon the earth!* Whatever, therefore, is written or spoken, concerning His or our final departure from the earth, is purely gratuitous, in addition to the Bible."—*Sermons on the Second Advent*, p. xvii.

"Thy Kingdom come." *** "In the prayer which our Lord hath taught us, we offer the same petitions, (see Ps. 68 1—3,) at least if we understand the words aright. *'Thy kingdom come, thy will be done on earth as it is in heaven,'* is a petition that the Lord may take unto him His kingdom, and begin that reign of righteousness, during which God's will shall be done on earth as it is in heaven. It is plain that when we say *'Thy kingdom come,'* we pray for something that is not yet come; for if it be already come, it is folly to pray that it may come. And the Scriptures tell us positively that there is a kingdom, which is not to commence until the Son of God cometh in glory. vii. Dan. 13. *** The Lord himself speaks of a kingdom which is not yet come, for he is gone to receive it. xix. Luke, 12; ii. Tim. iv. 1."—*Plain Sermons*, p. 236.

"Unbelief exemplified." *** "In conversing with a person unacquainted with the Gospel, I quoted this passage, Matt. vii. 14. 'Do you know,' said she, 'I do not believe that.' 'I am glad,' I replied, 'to hear you say so: I have been endeavoring, all along, to convince you that you do not believe the Scriptures, and now you have acknowledged it.' 'But I do believe the Scriptures.' 'You said this moment that you did not believe this plain declaration.' 'Not in your sense of it.' 'But I gave no sense of it; I merely quoted it.'"—*Alonement, &c.* by J. A. Haldane.

"WATCH"

*** "What I say unto you, I say unto all, Watch.' Mark xiii. 37. It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to any thing, but the coming of the Lord in glory. For in the Gospels it is preceded by an account of the judgment; and in the epistles, connected with the resurrection of the dead, or the conflagration of the world. What then is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary, is it not in such a case indispensable?"—*Plain Sermons*, p. 300.

How common a thing it is, to find people shrinking, as it were, from the study of unfulfilled prophecy, even though it has pleased the Author thereof to promise a blessing on those who will "read and hear,"—Rev. i. 3, and

who has, in many instances, given an exposition thereof. (See Rev. i. 20, the Parables, and other portions of His Holy Word.) These erroneous notions are mainly obtained in the same way that the Tractmen do their Tradition from the study of Commentaries, is passed on from one to another, having the authority of man only for its foundation, and when weighed in the balance of the sanctuary, is found to be spurious and deceptive. The teaching to watch for death instead of the "Coming of the Lord," is an instance of such error, such being opposed to the plain commands recorded in the Word of God. The *Spiritualizer* expects the world to be converted by preaching, and that the Lord will not come again till the end of the Millennium: and thus, if the same system of instruction be carried on from generation to generation, the command to "Watch" for His return will be constantly disregarded. In England, which is considered, perhaps, the most enlightened part of the globe, do we see any thing to encourage a hope of such a blessed period being nigh at hand?—On the contrary, the prophecy by St. Paul, 2 Tim. iii. 1–5, is evidently and rapidly fulfilling before our eyes. Instead of a Millenium, it will be wisdom to be looking for a wide-spread *Apostasy*, under "a form of Godliness;" and can we not even now perceive some very strong symptoms of such, especially wherein the Established Church is concerned? Reader, cannot you perceive some of the fruits of that "worldly wisdom" Act of 1829 ripening apace? Was not that National Act one of the deepest ingratitude and of treason to Him, even JESUS OF NAZARETH, "who is over all, God blessed for ever," the KING OF KINGS and the Lord of Lords? Can we not see the Banner of the MAN OF SIN unfurled among us, and thousands who have sworn fealty to the "Head of the Church lifting up their heel" against him? See 2 Peter, ii. 1, 2; 1 Peter, iv. 17. Reader, away with TALMUDS!—John v. 39; 1 Thess. v. 17; Luke, xxi. 34–36; 2 Thess. iii. 5.

*** "The Woman of a thousand superstitions is indeed riding upon the Beast of a thousand blasphemies; the idol is set up; the princes, the governors, the captains, the judges, the treasurers, the councilors, the sheriffs and all the rulers of the provinces, are lending their aid to the dedication of the image; and at the varied honied sounds which proceed from the cornet, flute, harp, sackbut, psalter, and dulcimer of Liberalism; all people, and nations, and languages, are falling down to worship the image which Satan hath set up."—*Lectures on the Passion Week*, p. 103 by the Rev. H. McNEILE, M. A.

Surely, then, instead of preaching "Peace and safety," 1 Thess. v. 1–3, and "speaking smooth things," it is the duty of our watchmen to "cry aloud and spare not,"—Is. lviii. 1; and in lieu of prescribing those *Spiritualizing*, empirical, and benumbing opiates, to warn their flocks, "to flee from the wrath to come."—Luke, xxi. 34–36. The *Spiritualizing* system, if honestly weighed, will be found to be one of downright wickedness, and it is of no use to "mince the matter;" for if the "adding to and taking from" the Word of God, together with a wilful disregard to such plain commands as are recorded, Prov. xxx. 5, 6, and the teaching of others to do the same, be not acts of wickedness, what are? Let us hope some troublemakers for the truth—some BOANERGES, will stand forth at our Public Meetings, and break the death-like silence which prevails on this subject.

Reader, let not "the whisper in your ear"—that because many excellent men have written and taught, and lived and died, holding the *Spiritualizing* system,—divert you from examining the subject; bear in mind that a majority in error can never render you blameless. Please to turn to John, v. 39; Prov. xxx. 5, 6;

Is. ii. 10–22; John, xvi. 13; Dan. xii. 10. Take the Word of God, wherever the context will bear it, in its *literal* and *grammatical* sense; by doing this, no sophistry of man can drive you from your position. Obtain the two or three books here most strongly recommended (they are not costly), if honestly desirous to avoid error, and open to conviction, you will find in them (and from the highest authority too) the system of *Spiritualizing* thoroughly annihilated. May the examining of their contents be blessed to you, and be the means of inducing you to be "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ"—Titus, ii. 13. When convinced of your error, strive to draw the attention of others. "Pray for the peace of JERUSALEM, they shall prosper that love thee."—"LAICUS."

Member of the Established Church.

August, 1843.

Christian Liberty.

We give the following article at the request of the writer. We are aware that the subject, in some of its bearings, is a very important one, and in the estimation of many, a very delicate one. But the truth will not hurt us, if we receive and obey it.

We know the Adventists have appropriated of their substance in a most liberal manner, and none have been more so than those who have gone forth to labor in preaching the advent doctrine. It must also be manifest to every man, that the mighty work which has been accomplished, must have exhausted their resources. Indeed, we know of several heralds of the cross, who are broken down by indefatigable efforts in the cause, and are in a state of destitution. Such worthy and faithful men, we are sure will not be neglected.

While we plead for the faithful and true hearted, we would give a word of caution, in relation to a certain class who have made heavy drafts upon the cause, but have done little or nothing to advance it. And in some cases, they have subjected the cause to great reproach and expense by this selfish conduct.

Those who have liberal hearts, should also be discreet in the appropriation of their Lord's goods. Ends.

A WORD TO THE RICH.—"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy." *What shall we charge them?* "That they be rich in good works, ready to distribute, willing to communicate." 1 Tim. vi. 17, 18.

I have felt called upon to make a few remarks upon this subject, and cite our brethren to some portions of God's word, that they may see the claims of the Gospel upon them, in regard to it.

My heart has been pained within me, while I have seen the position occupied by many of our brethren who have of this world's goods, and are enjoying the comforts, and I may say all the luxuries of this life, without any self-denial, while many of our dear brethren who have given up all for Christ, leaving their homes and all that was dear to them, and gone forth into the field, and borne the burden and heat of the day, in preaching to a wicked world and a gainsaying church the gospel of the kingdom, are, at this present time, in distressed circumstances. Many of them, by these incessant labors, have broken their constitution, and are now thrown upon the mercy of God, being unable to labor to provide the

requisite means of support for themselves and family.

Will our brethren ask themselves the question, Have I done all that has been my duty to do in this respect?

Would the King say to you, "I was an hungered, and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked, and ye clothed me, sick, and ye visited me, in prison and ye came unto me?" Math. xxv. 34–36.

Perhaps you may think it difficult to ascertain what is duty in regard to this subject; I would say, "to the Law and to the Testimony." John says in his first Epistle, iii. 17. "Whosoever hath of this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke iii. 11. James ii. 15, 16. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful for the body; what doth it profit. "Be ready to distribute." "Distributing to the necessities of the saints."

But some may think it a sufficient reason for them to be rich, that the apostle speaks of some in the church as being rich. That some are brought to the knowledge of the truth and converted to God, who are in possession of this world's goods, I have no doubt. But what is their duty? The Savior says, Luke xv. 33, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

They in fact become a steward of those things that are in their possession. "For the earth is the Lord's and the fulness thereof," and they will feel to save as did the primitive christians, that "nought that they possess is their own."

I believe this to be the only way that a rich man can enjoy peace and communion with God, (after coming to Christ) that is, to give to him that needeth, and not in any instance shut up the bowels of his compassion. If such are not willing thus to do, he or she has no right, as I understand the word of God, to expect admittance into the kingdom of God for the King will say to such, "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me."

Why is it! that our brethren who are looking for the Advent of our Lord every day, and professing so much faith in this truth, Why, I ask, do they not let their works correspond with their faith? Hear what the apostle says, 1 Tim. vi. 7–10. "For we brought nothing into the world, and it is certain that we can carry nothing out, and having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." 1 Tim. vi. 7. Be careful, brethren, lest the deceitfulness of riches choke the word, and you become unfruitful, and be found among those that James speaks of: v. 1–3. Go to now ye rich men, weep, and howl, for your miseries, that shall come upon you, your riches are corrupted, and your garments are moth eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire, ye have heaped up treasures for the last day." This is spoken of in connection with Christ's coming.

Just make an application of the principles of the gospel, and how long will it take for a man that is rich in this world's goods, to be poor in this world, and rich in faith, and good works, "Lay not up for yourselves treasures

upon earth." Doubtless many when they hear this, will, like the young man in the Gospel, turn away sorrowful. Well did the Savior say, "How hardly shall they that have riches, enter into the kingdom of God."

The question may be asked, how much can a man have, and be free from giving to those that are needy? Let the Savior answer again, "Thou shalt love thy neighbor as thyself."

F. R. MEYERS.

Roxbury, May 16th, 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JUNE 12, 1844.

FUNDAMENTAL PRINCIPLES

ON WHICH THE

SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millenium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

VI.—The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of J-hoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2 00 days, of Dan. 8th and 9th, was given, B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."

Religious Experience.

Many a pious soul is often greatly distressed at not being able to realize such emotions and exercises, as others bear witness to. We should, therefore, remember, that as minds are variously constituted, and differently cultivated, so will their religious experience differ. We can not all hope to be always in one and the same state of enjoyment, any more than we can all hope to look alive personally. The conversion of one will be attended with the strongest of emotions, and the most violent conflict of contending principle: it will be so hard to let go the grasp on this world, that with agonizing struggles alone, will the tie be sundered. Another, calmly resigns himself into the arms of his Savior, and joyfully bids adieu to the vanities of life, eager to do his Master's bidding. The conversion of Paul was nothing less than miraculous; but of none other is such an experience recorded:

the conversions of the other apostles were, however, none the less genuine. Paul was caught up in vision into the third heavens, and there heard things not lawful for men to utter; but it did not follow, that those who were not thus caught up to heaven, had cause to doubt their acceptance with God. Many of the primitive Christians, beside the apostles, had the power of working miracles, and the gift of tongues, and spake as the Spirit gave them utterance; but those who were not thus blessed, were none the less pious and holy.

As evidence that we are born of God we should take the testimony of his word, and that alone; and we have no assurance that any thing is evidence of such a change unless it is there recorded. If we have the fruits of the Spirit, we shall possess love, joy, peace, &c; if we have that wisdom which is from above, we shall be pure, peaceable, gentle, easy to be entreated; if we have true charity, we shall suffer long, and be kind; if we are the children of God we shall live righteously, soberly and godly, showing out of a good conversation our works with meekness of wisdom; and, if we are pressing towards the kingdom, we shall be, by patient continuing in well doing, seeking for glory, honor, and immortality.

The Bible has given us the evidences of Christianity and we are required to see that we possess those evidences. Says the apostle, 2 Corinthians xiii. 5, 6, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates."

We are not only commanded to examine ourselves with the word, but are forbidden to take the experience of another for our standard, 2 Corinthians x. 12, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

When, therefore, any of the children of God enjoy emotions and exercises that we do not possess, we should first enquire if such emotions and exercises are anywhere given in God's word as evidences of acceptance with him: if they are thus recorded, we should strive to reach the same attainments; if the Bible is silent respecting them and they are no where recorded as evidences that our sins are all forgiven, then they have no claim whatever upon us; and our soul should never be distressed, that our experience does not accord with such. We should ever stand on Bible ground, and never leave the sure word of God for a mere chimera of the imagination.

There are sometimes those who make their own experience the standard for that of others; and because they have exercises not given in the Bible as evidences of love to God, they look down with contempt upon those whose experience only accords with that word, as being less holy than they are; and they in effect say, "stand by thyself, for I am holier than thou." Such, however, are like the self-righteous Pharisee, who stood afar off, and boasting of his good deeds, thanked God that he was not as other men are; and even as this publican, who, smiting upon his breast, prayed, that God would be merciful to him a sinner, and who went down to his house justified rather than the other; for, said our Savior, every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. If, therefore, we are required to be squared by a different rule than the word of God, we have only to see that we follow the dictates of that Book, and live in accordance with our profession. As we are commanded, 2 Timothy ii. 22—26, "we should follow righteousness, faith,

charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

The Advent Shield.

The design of this publication is of a three-fold character. First, to defend ourselves as believers in the Advent at hand. Second, to exhibit the unscriptural and absurd position of our opponents; and Third, to furnish the truth for those who are convinced that the prevailing interpretations of prophecy are unauthorised by the word of God, and are desirous to find the true and the right way.

The defence of our position is comparatively an easy work. Never were soldiers better armed for the warfare to which they were called, than the Adventists are from the great armory, the word of God. He who is prepared to use the armor is sure of the victory.

Nor is it difficult to show the unscriptural character of the popular views of prophecy. And, in a Bible-reading community, these views only need to be compared, in a proper and clear manner, with the Bible, to have all who bow to its authority as above the authority of men, however great they may be esteemed, turn away from them with a full conviction that they cannot be the truth.

Our duty, therefore, must be poorly performed if we do not go farther, and assist those on to the sure foundation who are brought to see that there is nothing of the kind where they have stood.

It is in this department of our work that we meet our greatest responsibilities, and perform our most satisfactory labors. No responsibilities, indeed, can be of a more sublime and awful character than those under which the Adventists are laid. Viewing them as we stand related to God simply, we believe he has assigned us the last mission of a special character that will be committed to men in their probationary state. Thus it appears to be brought to view in the word of God,—"And at midnight there was a cry made, Behold, THE BRIDEGROOM COMETH, go ye out to meet him!" The results of that cry will either admit us to, or reject us from, the marriage supper of the Lamb.

Viewing our responsibilities as we stand related to our fellow-men, they are scarcely less affecting. However our brethren and the public may regard us, we have by no means lost our sympathies for them, or our interest in their hopes and arrangements. They complain of us for disturbing them, and they have a right to complain unless we may be justified in the course we pursue. No man has a right to break up or disturb existing views and plans, unless he can replace them with something better.

Who be to the man who has done, or may do that work, in his own name, or for his own sake, or with any other than a clear warrant from the written word of God! To that we appeal, and to nothing else. Whatever that does not condemn, should be permitted to stand unmolested; whatever is at variance with it, must fall.

That the promulgation of the Advent doctrine has had the effect to shake the confidence of the church in, and weaken her attachment for, the great plans and theories which look to an unknown period of prosperity in the future, without the personal presence of Christ—the resurrection of the righteous—the punishment of the wicked and the renovation of the physical world,—is too evident

to be the subject of a doubt. It is charged upon us by our opponents, and it is every where apparent.

This result has been produced in two ways. 1. The believers in the Advent doctrine, in many cases, have been silenced or driven away from the communions with which they have been associated, and this has made no trifling reduction of the vitality of their membership. 2. The novel interpretations of the word of God, which have been presented in order to oppose the Advent doctrine, have destroyed, in no small degree, the great Bible motives of Christian zeal. But should we be blamed for this? We have appealed "to the word and the testimony" for authority, and those who have complained of us have failed to show, by the same authority, that we were in the fault. Let the blame fall where it belongs!

Nor have we failed (to the praise of God be it spoken,) to furnish those who have been brought under the influence of the Advent doctrine something better than that which has been given up:—"better promises," to be realized in the "better country," after the "better resurrection," under the full development of the immortal provisions and arrangements of the "better covenant." And no sincere believer in the Bible will deny, that its first great principle requires that all the affairs of this world should be arranged with a view to the future, restored and never ending world. "Here we have no continuing city, but we seek one to come." God spares, and sustains, and blesses this world, only with a view to results that are to be realized in "the world to come," and the great object of man should be to secure a portion there. If this is the occasion of disturbance, let those who complain prepare to answer for it to their God!

We have only to add, that those who have embraced the Advent faith are more than ever satisfied, with a very few if any exceptions, with the position they have taken, and that it cannot be overthrown.

We have not room to speak particularly of the contents of this number. They will be read, we doubt not, with deep interest. If any of our readers should suppose that the works of our opponents, referred to, are treated with undue severity, we have only to say, Read the works, compare them with the word of God, then read what we have said, and they will not complain of severity.

St. Paul's Example.

WORK WHILE THE DAY LASTS. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we had not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thessalonians iii. 6-12.

Let no one suppose that the pursuit of an honest calling is inconsistent with a preparation for the coming of the Lord. See Matthew xxiv. 40, 41, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

Canada West—"The Voice of Elijah."

We are glad to find that Brother Hutchinson has located himself, and the "Voice of Elijah," at Toronto. He will be able to effect more for the cause, than at Montreal. Besides his labors were much needed in that place. We trust that he will prosper, both in his ministerial and editorial labors. We give the following notice of his paper.

"THE VOICE OF ELIJAH is intended to be published every fortnight, or oftener, if required. Its columns will be devoted exclusively to the elucidation of Divine Truth, in relation to the appearing and Kingdom of Christ. It is the only Advent paper now published in the British Provinces, we believe. Being a regular periodical, it goes to Great Britain, free of postage! And we hope to extend its circulation—every where.

TERMS:—1s. 3d. per volume, consisting of ten numbers; 5s. for five copies of each number. A discount allowed when purchased in large quantities for free circulation or for sending to friends in Europe. Should the paper, as formerly, be double the present size, one number must be deemed equivalent to two. But as the intention is to distribute gratuitously, as usual, friends can assist as they have means.

All communications for "The Voice of Elijah," should be addressed (post paid,) R. HUTCHINSON, Toronto, C. W.

Exchange papers, in future, to Toronto, C. W., instead of Montreal."

We shall still do all in our power to aid Brother Hutchinson in his work. Any aid sent to this office for him will be duly transmitted.

Bro. A. J. W. will pay Bro. Hutchinson the \$6 (of which he speaks in his letter) for the "Voice of Elijah."

Cause in the West.

The following items and letters from the Western Cry, particularly the one from brother Cook, will be read with great interest by his friends in the region.

CINCINNATI.

"The interest upon the subject of our Lord's soon expected return, we think has never been greater than at the present time. The undecided are becoming decided, either for, or against the doctrine; while believers are becoming more confident in their hopes and expectations of soon seeing the King in his beauty."

"Bro Goodrich writes us from Licking county, Ohio, May 23d. He had spent about two weeks in that place, lecturing in the Methodist and Disciples churches, and in a school house in an adjoining neighborhood. The congregations were large, and a prospect of good, by the aid of some opposition that was raised, as usual."

LETTER FROM BR. J. B. COOK.

DEAR BROTHER JACOBS:—Having an attack of ague and fever, which seized me the first instant, I have been detained in this region; the long continued rains are now obstructing my progress. I find calls multiplying, however, just round me; so that, had I the strongest constitution, I could keep myself weary in doing only what providence calls me to do.

I was hindered from preaching only a few days. As soon as possible I began again, though my physical energies are exhausted.

There is a truly interesting company in Springfield. I had the pleasure of baptising about thirteen in that place. Brother's Chittenden and Stevens are remembered with much affection through all this region, so far as I have gone. In this place we have had good meetings, though the weather has been very unfavorable.

My conviction is that we have nothing to do but labor, looking all the time for Jesus' glorious appearing.—Amen, even so come Lord Jesus. Yours in the blessed hope. J. B. Cook.

JACKSONVILLE, May 20th, 1844.

LETTER FROM BROTHER KIMBALL.

CINCINNATI, May 16th, 1844.

DEAR BROTHER JACOBS:—Three weeks ago yesterday, I left this place for a short tour in Indiana. Took the canal to Laurel, conversed freely with the passengers, both ladies and gentlemen, on the subject of our Savior's advent at hand; who did not attempt to disprove it. Stopt at Brookville an

hour, which time I improved by circulating about 50 tracts up and down the principal street. Then proceeded to Laurel, where I met with brother Thomas P. Havric, who is a local preacher in the M. Episcopal Church, but warm in the advent cause, and has to encounter much opposition; but is firm and unyielding. I left some publications with him, and a promise to return in a week or two; then proceeded on to Rushville, the seat of Rush county, seventy miles west of this place, and 30 miles this side of Indianapolis. Here I was kindly received by the citizens, put up at brother Carr's where I made my home the year I traveled that circuit—at this house my reception was kind as in former days, sister Carr took my chart of her own accord and hung it up in the hall in open view to all that were coming and going, from Friday evening till Monday morning. On Sabbath morning I went up to see brother Smith, the stationed minister of the M. E. Church, was kindly received, invited to attend him to the class, then to take the lead, then to preach at night, all which I consented to with cheerfulness. The house was well filled, and I read and compared the 10th and 11th chapters of Revelation with the 12th of Daniel.

At the close, the preacher in charge arose, and said, all is well enough save knowing any thing about the time of the end; this God in his wisdom, and for our good has put within his own power. Christ says no man knoweth the day nor the hour. And as the Bible teaches us, that one day with the Lord is as a thousand years, and a thousand years as one day; therefore it was impossible to know within a thousand years of the time. Who among all those, who unite to give their power unto the beast; and who honor the mother of harlots, and her daughters, do not see the irresistible force of the preacher's argument. Next morning I called on him with my chart. This he turned to ridicule, and became very jealous for the honor of his mother, the M. E. Church. I saw it would be lost labor for me to try to get that house any more; so I applied to the Presbyterian minister for the use of his house—he said he had no right to let it to any one, but I might see the trustees. I did so: and was referred from one to the other, each disclaiming the right to let it go. I then applied to the sheriff, who let me have the court house, without any hesitation, where I lectured twice to a very attentive congregation. On Monday rode to Burlington, lectured in the M. E. Church seven miles west of Rushville, and on Tuesday night lectured in a public school house in the neighborhood of brother Bracken's. This brother Bracken is a local preacher in the M. E. Church, of first rate standing, as a Christian, but by the Laodiceans whose craft is in danger, he is set down on the insane list, nearly as crazy as I am, and as birds of a feather, &c., we were much delighted in each others company. He became a subscriber to the Western Midnight Cry. I think his mind is about made up to leave the lukewarm establishment. He helped me on my way with his beast, and when we parted, gave me money to help the truth further. I then came down to Laurel, and not finding a boat ready, I was, by brother Hadric prevailed on to stay and attend a two day's Second Advent meeting, five miles from town. The meeting house was principally built by those who are now looking for their Lord, and is safely deeded to the M. E. Church. There are three or four local preachers in this neighborhood, all of whom are looking for the blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ. May the Lord help them to arise and discharge their duty, though they should, like Amos, be reproved for dropping their word towards the king's chapel, Amos vii. 12-13. I am not able to express the interest I feel for these dear brethren. I know, too, that the salvation of their neighborhood, yea, surrounding neighborhoods, under God, depends on them. His truth is already like a fire shut up in their bones, Jer. xx. 9. I lectured in Laurel in the M. E. Church, but was advised by the stationed preacher not to take the chair—he attended, and closed the meeting. At the two days meeting I lectured four times, brother Hadric once.

LETTER FROM BROTHER G. W. PEAVEY.

DEAR BROTHER HIMES:—We have just closed an interesting meeting in this place: the brethren and sisters in this, with those who attend from other places, are firm in the belief that the Lord is at the door. It has been one of the most precious seasons I have enjoyed for a long time; we were indeed refreshed from the presence of the Lord.

Jamaica, Vt. June 2d, 1844.

Testimony of former Times.

"An exposition of select passages of Scripture by David Dickson, Professor of Divinity, Glasgow, Eng." He wrote 200 years ago.

1 Thess. i. 10. Your conversion to God was not without his Son, Christ, as the unbelieving Jews falsely boast of their conversion: but to God in Christ, or to the Father and to Christ, as the incarnate Son of God the Redeemer, dead, and risen for us; who shall come from Heaven, a Judge to destroy all unbelievers, and to deliver his own from the wrath which is to come upon the rest; which faith alone is saving, therefore ye ought to be confirmed in faith; reminding those works of God in you.

Chap. v. 3-4.

3. Explicating the former, and applying it to the impenitent, as unawares, as certainly, and as necessarily as the pains of travail seize upon those with child, so the unexpected day of the Lord's anger, shall seize upon impenitent sinners on the sudden.

4. He farther explains this doctrine, and applies it to the consolation of the faithful: yes, believers need not fear that day, because ye be not in the darkness of sin and ignorance: the last day cannot (as a thief in the night,) take hold of you.

2 Pet. ii. chap. 3d v.

That they might beware of atheists and mockers at piety, he describes such sort of monsters four ways.—1st. From the antecedent prediction of the Holy Ghost, warning them of the coming and frequency of those wicked scoffers, about the end of the world, as enemies of the Gospel, making a laughing stock of all piety. 2d. From the vicious life they will lead, according to their belief or lusts, 2 Pet. iii. 4. 3d. From their blasphemous speeches, that they will also dare impudently to deny the Lord's coming to judgment, and openly accuse God's promises of falsities. 4th. From their pertinacious defence of their blasphemy, that they would dare to dispute against the Lord's coming, as if he would not come at all, but that the world should endure forever: Therefore, because many ages being past, the judge doth not as yet come, and because all things remain in our time as they did from the beginning of the creation. They make their carnal sense the measure of their faith, and cast the word of God behind their backs.

5th verse.

He reproves these blasphemous dogs in five arguments. 1st. because they scornfully reject the knowledge offered them, out of God's word, and are willingly ignorant. 2d. They are not only willingly but wilfully so, and close their eyes against the light, &c. 3d. they see, 6th ver. nothing contrary to nature, the earth standing out of the water, and in the water, &c.

Argument 4.—7th ver.

The Heavens which now are, and the earth which now is, are by the same word, and his efficacious will, reserved unto the fire of the last day, when the wicked, and especially the scoffers, at the coming of Christ, shall be condemned and perish.

THE EAST.—We copy the following extract of a letter from the "Banner of the Cross," of May 11, an official of the Episcopal Church in Philadelphia.

CONSTANTINOPLE, Feb. 27, 1844.

"DEAR BROTHER—I have but a moment before the leaving of Post, but I must not let it go without informing you of an event of INTENSE INTEREST, and incalculable importance.

In former letters I have told you of the execution of an Armenian and a Greek, for refusing to become Musselmén. The English government have now made a formal demand

upon the Porte, that thy PLEDGE THEMSELVES, that persecution on account of religion cease henceforward forever: otherwise England must withdraw from the European alliance, which supports Turkey, and leave her to stand or fall as may be. There is no violence or threat of war in the demand, it specifies only the condition on which England is willing to give her aid to Turkey. It has created a great commotion at the Porte; and rumors innumerable are afloat, but you may depend on what I have told you as the exact truth. The religious orders are very much excited. Learned Musselmén say that, if conceded, a fundamental principle of their religion will be overthrown. The excitement is UNPRECEDENTED by any thing that I have seen in Turkey. I think that in some of my former letters, I predicted something like the result which seems now to be hastening on. Of what immense moment it will be to the destinies of the Eastern churches, and of the false religion which has so long oppressed them, I have not time to speak."

Love for the World.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." These words of the beloved disciple lead us to ask, what is meant by the world, when we may be said to love the world, and why we should not love it.

According to John, all are of the world, who are not the sons of God. "For all that is in the world is not of the Father, but is of the world." The character of the world is further described in passages like the following: "He (Jesus) was in the world and the world was made by him, and the world knew him not." The spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; the world by wisdom knew not God. And it is said in the 11th of Hebrews, "that the world was not worthy of those who suffered that they might obtain a better resurrection."

The Savior says to his children, "ye are not of the world, even as I am not of the world. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but because I have chosen you out of the world, therefore the world hateth you." Thus we know something of the spirit and character of the world from the manner in which it has always regarded the Lord of glory and his humble followers. Again, we shall see more of its nature and influence, by considering the character of its king, to whom it has always sworn and maintained allegiance. We have the best authority for calling satan the god of this world—that of Jesus Christ. His reign commenced when he succeeded in tempting our first parents to disobey, and from that day to this the vast multitude have been led captive by satan at his will—blinded by the god of this world, while only a small proportion have been translated out of nature's darkness into marvellous light—into the kingdom of God's dear Son.

The prince of the power of the air, who worketh in the children of disobedience, is represented as going about as a roaring lion, seeking whom he may devour. It is his great object not to lose any subjects, and gain as many new ones as possible. He offered Jesus all the kingdoms of this world and the glory of them, if he would fall down and worship him. The kingdoms were his and the glory, else he could not give them away, and the Savior did not contradict him, but on the other hand, many times called him the god of this world—the prince of this world.

In the second chapter of Daniel we find a representation of the kingdoms of this world, in the image described. From this image we

learn, how many universal kingdoms there would be before the setting up of God's everlasting kingdom, which is not of this world, but of the new earth wherein dwelleth righteousness. We also learn the character, nature, duration, with the order of succession, of these kingdoms. For the secret of the interpretation was revealed to Daniel in a night vision. Daniel said to Nebuchadnezzar, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. He that revealeth secrets maketh known to thee what shall come to pass hereafter." So it is plain that this image included all worldly dominions down to the end of time. This is what is called "the vision of all" in the 29th chapter of Isaiah. Yes, this image represented all that is not of the Father, the kingdoms of this world and the glory of them—satan's dominions, and it becomes like the chaff of the summer threshing-floor. Daniel says, "Thou, O king, sawest and beheld a great image. This great image whose brightness was excellent stood before thee, and the form thereof was terrible. This then is the character of the world—of earthly dominions. It is a great image of "excellent brightness"—claims adulation—bow down and obey and become united to the image. "The form thereof was terrible,"—so it seemed to Daniel who was a subject "greatly beloved," of "the God of Gods, and the Lord of Kings." He could pray with David to have his soul delivered from "men of the world which have their portion in this life."

Then we may be said to love this image of worldly dominions—to bow down and worship wherever its excellent brightness fills the eye more than its terrible form. Whenever we are lured on to labor for the meat that perisheth, and forget the enduring riches which it is the object of this life to store in heaven. Those love this world who are surcharged with the cares of this life—who dwell on the earth, and are not strangers and pilgrims seeking a heavenly city. Those love this world in the forbidden sense who have more thoughts fixed upon it than on the world to come. Those love this world who are conformed to it—who worship its fashions, adopt its customs, maxims, and imbibe its spirit.

We should not love this world, because it interferes with our loving God. We cannot serve God and mammon [the god of this world] said the Savior, and Thou shalt have no other gods before me, was thundered from Sinai. Now since all that is in the world is not of the Father but of the world, he that has his heart filled with the world, has no room for the love of God. He who loves the things of the kingdom of God, will have his affections removed from the perishing things of time, and placed on the unfading and incorruptible inheritance, reserved for those who love the Lord and do his holy will.

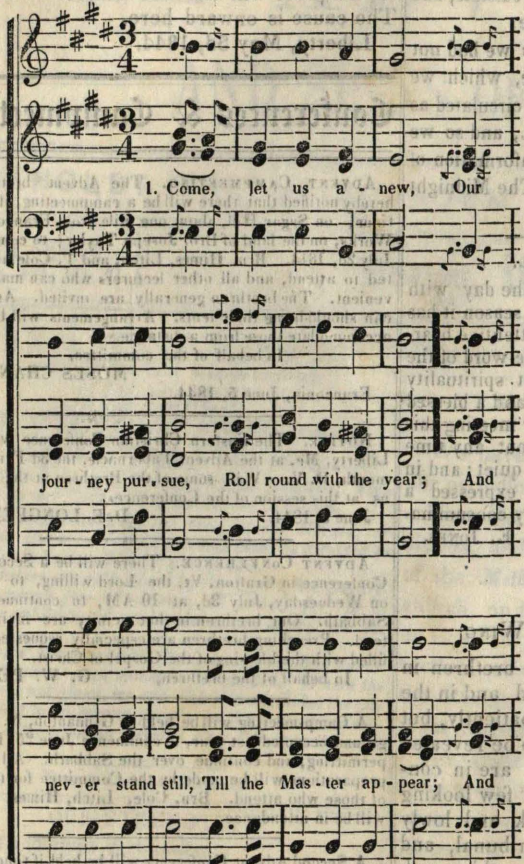
We should not love this world, because it belongs to satan; and in loving it we become his servants and pay him allegiance; for all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

We should not love this world because it is polluted with the works of satan, sin, death and the curse, and is only kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.

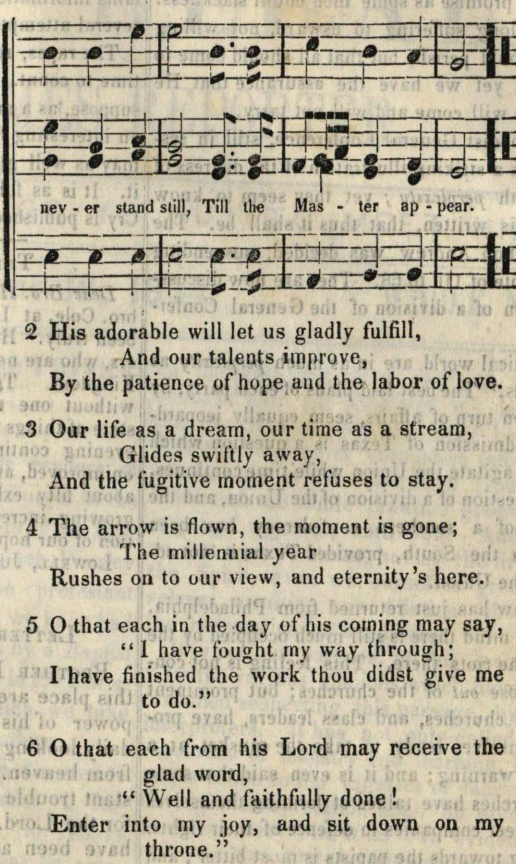
We should not love this world, because in so doing we disobey and dishonor God. As subjects of Jesus, we must have the interests of his kingdom near at heart, and that good kingdom which it is the Father's good pleasure to give to the little flock who truly love and fear him—That kingdom is not of this world.

Then let all the power and glory of this world seem dim in the eye of the Christian—eclipsed

34 "Come, let us Anew."



MILLENNIAL HARP. 35



by the full faith vision of the world to come—the looking for the new heaven and the new earth wherein dwelleth righteousness. Let the excellent brightness and the lofty forms of the kingdoms of this world, seem to us as they did to Daniel, terrible. For in a little while, he that shall come, will come and will not tarry. The stone will smite the image of earthly dominion, and they will become like the chaff of the summer threshing-floor, and the wind will carry them away and no place be found for them, and the stone will then fill the whole earth. For we are living in the days of the kings [see Daniel ii. 44.] when the God of heaven shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

E. C. C.

THE ADVENT HERALD.

BOSTON, JUNE 12, 1844.

Editorial Correspondence.

DEAR BROTHER HALE.—We were agreeably disappointed the last Sabbath with a visit from Bro. Elon Galusha. He lectured at Franklin Hall in Chatham Square, in the afternoon and evening, and Brother Storrs in the morning. I had not till then the pleasure of an acquaintance with him, having seen him only a few moments a year since in Boston. I had been surprised at the notice he has received from the Baptist press, they at one time denying that he had become an Adventist; and when that would no longer avail them, laboring so ardently first to make him out "a little deranged," and then claiming that he "never possessed a well balanced mind." I wondered that one, who in their estimation was of so little account, should receive so much notice at their hands; or, that they should deem it so necessary to destroy the influence of one who never possessed any. But on becoming

acquainted with him, I was at no loss to account for the motives of his traducers. Their discoveries of his primitive character have been made a little too late. If the Baptist denomination considered Brother G. so incompetent, and placed such responsibilities upon him as he has sustained, what must we think of the competency of those in that denomination who shrank from those responsibilities? These shrewd discerners of men's abilities, after they embrace the doctrine of the Advent, pay no compliment to the acuteness of their own perceptions in deferring their discoveries till such a time; nor do they say much for the strength of their own position, so long as they deem it easier to destroy the influence of those who advocate this doctrine, than to answer their arguments.

Brother Litch lectured at the Hall last evening, being on his way to Boston. Brother Brewer is now here from the west; and Brother Stephens passed through this city yesterday.

The Methodist Conference is still in session. I mentioned in my last that I thought they would divide; there is, however, one bond of union that may keep them together,—their immense book establishment. Each party would like to retain that; and the one that secedes must relinquish their right to it. Smith, of Va. says, that Virginia might lay her hand upon every dollar of it, but would not be so ungenerous.

It is very easy for those in the neighborhood of the church, to know when the morning devotions of the conference are over. As soon as the prayer is finished, all the ministers flock into the church! but while they are at the service inside, the steps of the church are covered with these modern apostles, while in the empty pews, but here and there a worshipper is found. I asked one of them why they preferred the outside to the inside of the house at such a time. He replied, that the question under consideration rendered consultation among the members more necessary than prayer at this time. A Mr. Prince of Georgia was quite hard upon New

England. He spoke of abolition as coming up from the bottomless pit; and of New England as being a thorn in the flesh, a messenger of Satan to buffet the church, while they of the south were living in green pastures and beside still waters. Another one remarked, that if Bishop Andrew was suspended, it would not be safe for a Methodist minister from the north to go to the south, and that if they were caught there, they would be tied to the tail of a cart, and be tarred and feathered!!

One thing in these debates must surprise all beholders. In all their discussions, there is very seldom any reference to the scriptures, or to God. The law of the land, and the discipline of the church are the umpires to which they appeal. No one on listening to their debates, and witnessing the spirit manifested, would expect the doctrine of the Advent would be received by such with favor. Yet they expect to convert the world!

Yours, in the hope, S. Bliss.
NEW YORK, May 29, 1844.

Dear Bro. Hale:—Those in this city, who are looking for the near coming of the Lord, were much edified the last Sabbath in listening to the word of God, dispensed by Bro. Galusha. He preached in the morning and afternoon at Franklin Hall, and in the evening at the corner of Christie and Delancy streets.

While the world are looking on, inquiring, Where is the promise of his coming? and flattering themselves that all things not only do, but will still continue as they were from the beginning; the brethren and sisters are of the same faith, are actuated by the same glorious hopes, and are animated by the same joyous expectations, which these precious promises have inspired in their hearts. The opposers of the Advent may despise them; they may ridicule and taunt them; yet they are moved by none of these things. Believing the word of God, and believing it to be an intelligible word, though our faith may be tried, and the Bridegroom tarry a little

while, yet we know that the Lord will not be slack concerning his promise as some men count slackness. He may be long suffering to usward, not willing that any should perish, but that all should come to repentance; yet we have the assurance that He that cometh will come and will not tarry.

The Methodist General Conference, still in session here, is a striking illustration of the distress of nations with *perplexity*; yet they seem to know not that it is written, that thus it shall be. The case of Bishop Andrew was decided, suspending him by a vote of 110 to 68. They are now discussing the question of a division of the General Conference.

The political world are in as much *perplexity* as the religious. The best laid plans of each party, by some sudden turn of affairs, seem equally jeopardized. The admission of Texas is a question which bids fair to agitate the Union while time continues. And the question of a division of the Union, and the formation of a southern confederacy has been broached in the South, provided Texas is not admitted to the Union.

Bro. Snow has just returned from Philadelphia. The public mind there is still much occupied by the result of the riots there. This feeling is not confined to those out of the churches; but prominent men in the churches, and class leaders, have professed themselves ready to take the musket at a moment's warning; and it is even said that some of the churches have talked of forming themselves into volunteer companies in defence of their rights. The feeling towards the papists is most bitter; and the grossly irreligious are crying out in defence of the BIBLE! This they call religion! Those, however, who love the Bible will walk in accordance with its precepts, come out from and be separate from the Babylon of this world, and show by their lives that they are actuated by more high and holy purposes. In view of these things we have reason to rejoice that ONE reigns who will shortly take the kingdom to possess it forever, even forever and ever. Yours in the hope, S. BLISS.

New-York, June 5, 1844.

Our Speculations.

At the Second Advent Convention held in Boston on the Anniversary week, the following resolution was offered by bro. N. N. Whiting, and adopted unanimously.

Resolved, That this convention has entire confidence in the course pursued by bro. J. V. Himes in the financial business which has fallen to his share in reference to the Advent cause.

Resolved, That the above resolution be published in the several Advent papers.

Nevertheless, at the request of Bro. Himes,

Resolved, That a committee be appointed to investigate his financial affairs, and report thereon.

Report of the Committee.

The committee appointed by the conference, to examine into the financial affairs of Bro. J. V. Himes, so far as he has acted as agent for the Advent cause; make the following report.

Having free access to the books of the office, which are kept by a faithful man, we are fully satisfied that Bro. H. has, up to this time, been true to the trust which has been reposed in him by the contributors and friends of the cause, and that the reports to the contrary are unfounded and unjust.

R. WALKER, Portsmouth, N. H.
T. W. HASKINS, Roxbury, Mass.
S. GOODHUE, Boston, Mass.
E. RIDER, Amoskeag, N. H.
J. PETTIS, Providence, R. I.

Committee.

Boston, May 2, 1844.

NOTICE.—There will be preaching on the subject of the Second Advent of our Lord, in West Randolph, at the school-house near bro. Z. Thayer's, on Lord's day, June 16th, and also every fortnight, should time continue. The friends in Randolph and vicinity are invited to attend.

The Philadelphia (daily) Sun of June 3, contains information of five murders, three suicides, and several attempts at murder and suicide.

The rapes, robberies, frauds and lies we had not time to count. But we noticed one lie, which we suppose, as a matter of course, will be circulated as an interesting fact by the * * * &c., and so we may as well give our readers early information of it. It is as follows:—"THE END.—The Midnight Cry is published no longer."

THE CAUSE IN LOWELL.

Dear Bro. Himes:—I have spent the day with bro. Cole, at Lowell, and a gracious season it has been truly. He has a full house of attentive hearers, who are never tired of hearing the word of the Kingdom. They have the sweetest spirituality without one tincture of fanaticism, and a blessed state of things generally. The prayer meeting this evening continued three hours, without any time unimproved, and the congregation all quiet; and in about fifty exhortations, every one expressed a growing, increasing faith of the speedy consummation of our hope.

I. E. JONES.

LOWELL, June 2, 1844.

LETTER FROM BROTHER A. WING.

BROTHER BLISS:—The Advent brethren in this place are strong in the Lord and in the power of his might, and waiting patiently, but daily looking for the Lord Jesus to be revealed from heaven. The old churches are in constant trouble because there are a few looking for the Lord. Some of the meek and lowly have been arrayed before their tribunal, and after some months' labor they have this week excommunicated one. I fear the Lord will not have mercy on those who are thus smiting their fellow servants. We would like to have our brethren abroad know that we are striving to live as Bible Christians, and keep in continual readiness for the Son of Man. Elder James Sweet preaches among us. Yours in the expectation of soon seeing Jesus.

Camden, May 25th, 1844.

EXTRACT OF A LETTER FROM LIVERPOOL.

BELOVED BRETHREN:—You will no doubt wish to know how we fare, and what are our views and thoughts respecting the glorious advent of our Lord Jesus Christ; more especially now that the expected period has passed. Well, some of us are still looking for Jesus, and are fully persuaded that the time is not far distant when he will come; while others who professed the religion of the Redeemer and apparently were anxiously waiting for the Savior, and appeared to be in the full enjoyment of Christianity, have made shipwreck of faith and of a good conscience. Some have united themselves to the Mormons O how necessary to look to God. O what strange times are these. Let us, my dearly beloved friends, still be looking for and hastening unto the coming of the Day of God. Farewell, and may we meet with all the faithful in the Kingdom of Jesus. Amen. Yours in the bonds of the Gospel, and in the patient waiting for Jesus.

JOSEPH H. CURRY.

Liverpool, May 17th, 1844.

BR. WILDER B. START writes—"I have just returned from China. There is a good band of brethren in that place. They are called *come-outers*. I found them well engaged, full of faith and the Holy Ghost. They received the doctrine of Christ's coming and the Kingdom with joy. Some of them are very strong in the faith. The doctrine is fast gaining ground among them. This don't look like going down, except into the hearts of the believers. Brother Cleaveland, an advent brother, is to be set apart for the holy ministry in

Camden the 17th of this month. The house in this place will not be completed till June. The cause is onward here.

Liberty, May 3d, 1844.

Conferences & Campmeetings.

ADVENT CAMPMEETING. The Advent brethren are hereby notified that there will be a campmeeting, if time continue, on Sugar Hill, about one mile from Franconia Iron-Works, on the land of Bro. Joseph Taylor; to commence on July 2d, 1844. Bro. Himes, Litch, and T. Cole are requested to attend, and all other lecturers who can make it convenient. The brethren generally are invited. And all who can should bring their tents. Arrangements will be made to accommodate those from a distance.

In behalf of the committee,

MOSES CHANDLER.

Franconia, June 5, 1844.

NOTICE. The Eastern Christian Conference will meet in Liberty, Me. at the Advent Tabernacle, the 3d Friday of this month, D. V. Will some of the Brethren at the West visit us at this session of the Conference.

June 3, 1844.

D. E. LONGFELLOW.

ADVENT CONFERENCE. There will be a Second Advent Conference in Gratton, Vt. the Lord willing, to commence on Wednesday, July 3d, at 10 AM, to continue over the Sabbath. Our brethren in that vicinity are invited to attend. Preaching brethren are especially requested to come, filled with the blessing of the Gospel of Christ.

In behalf of the brethren,

G. W. PEAVEY.

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Bro. Cole, Litch, Himes, and others will be in attendance.

A Second Advent Conference will be held, if time continue, at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o'clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other Advent lecturers are invited; we hope the brethren and sisters, all through that section, will attend.

By request,

L. KIMBALL.

ORWELL CAMPMEETING—PLACE CHANGED.

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th June next, if time continues, at CHIMNEY POINT, ADDISON, on the east shore of Lake Champlain, about 20 miles north of Orwell. It is expected that all that come will bring tents, as far as practicable, prepared to live on the ground.

The following brethren are selected to make arrangements: Bro. C. Wines, Vergennes, Vt.—D. Smith, Ticonderoga, N. Y.—D. Smith, Addison, Vt.—H. Shipman, Fort Ann, N. Y.—L. Wilcox, Orwell, Vt.—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt.—Bro. Fancher, Sandhill, N. Y.—Dr. A. Smith, Castleton.

May 9, 1844.

WM. MILLER, M. WILLIAMSON.

NOTICE. An Advent meeting will be held in Hermon, Me. 5 miles from Bangor, on the road leading from Bangor thro' Hermon, to commence on Friday the 21st of June inst. to continue over the Sabbath. Our preaching and other brethren, from different parts of the country, are invited to attend.

Com.—Israel Damman, Zenas Chamberlin, W. H. Ireland.

Letters received to June 1, 1844.

C A Cressy by pm \$1; Edmund Knox by pm \$1; L D; A Varney by pm \$1; Dr Brigham, by pm \$1; The Arkison; I E Jones; C Northrop by pm \$1; Lucinda Sparks by pm \$1; G S Miles; C W Mordough by pm \$1; pm New Durham, NH; pm Albany NY; A Calkins by pm \$1; J R Benedict by pm \$1; G Rittenhouse 50c; C Clapp \$1; E McNeil 50c and CA Treat by pm; Wm Sumner by pm \$1; W E Bassett and R Tucker by pm \$2 each; J Curry, Liverpool Eng.; pm N Scituate R1; pm N Fairhaven Me; S W Townsend by pm \$1; S Williams by pm \$1; T G Stetson by pm \$1; B McClary by pm \$1; F Keeler by pm \$1; L Pennoch by pm \$1; J D Johnson; H Woodbury \$1; J C Forbush, all correct; C Dexter \$1; W B Start \$3; S Carr, A Knowlton, and J W Boynton by pm \$1 each; Mrs Wakefield by pm \$1; S Robinson \$1, and Martha Cook 50 cts by pm; Seth Mann and A Severance \$1 each; pm E Cambridge Mass; Geo Storrs; Mrs Paul by pm \$1; T H Perkins by pm \$1; C Crawford by pm \$2; pm Williamamantic Ct; S Bliss; A Torry; E Spencer by pm \$1; J Roberts \$3; J Merrill by pm \$2; L Hildreth; O Jones; J H Mellery by pm \$1.37; B Plummer by pm \$1; G W Peavey; Dr Long by pm \$1; T M Preble; J H Lonsdale \$3; L Buel and E Slater by pm \$1 each; pm Taunton Mass; pm Troy Vt; pm Hartford Ct; Saml Smith by pm \$1; E Sproul; E McLeod \$1; L M Richmond \$2, no account of the money yet spoke of; M Chandler; S Jenness by pm \$1; E L H Chamberlain.

Packages Sent.

F R Meyers, Worcester, Ms; J V Himes 9 Spruce St N Y; J Litch, 41 Arcade, Philadelphia.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES
VOL. VII. NO. 20.

Boston, Wednesday, June 19, 1844.

WHOLE NO. 164.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

OUR STRENGTH.

What a glorious destination,
Christians, will be yours at last,
When the waves of tribulation
Breaking o'er your souls have past,
And triumphant
Ye shall hear the signal blast!

Oh look up! 'mid coming danger
Christ will never let you fall;
He who "bought you" is no stranger;
Christ will prove your All in all!
Everlasting

Is your strong "munition" wall.

When the fires of persecution
Are enkindled here again,
Nought can shake the resolution
Of your great Deliverer then.

Faithful Witness
Still you'll find your true "Amen."

When each trembling bosom quaileth

In the "famine" of God's word,

'Tis not your own strength availeth

Then to save you—'tis the Lord!

'Tis the Conqueror

Who shall then His help afford.

In that desert lone and dreary

Where Elijah fainting fled,

Was the Lord his Savior weary

When from heaven He sent him bread?

Wondrous mercy!

Ravens there the Prophet fed!

Thus, in hour of dark temptation,

Will he leave His saints to die?

No!—the word of Revelation

Bids them raise their hearts on high;

Bids them triumph—

Though they heave the anguished sigh!

A PHENOMENON.—I was delighted on the evening of the 24th, to witness a beautiful phenomenon around the moon, which our "Daily Sun" thus accurately describes.

"Singular Phenomenon." The moon presented a singular appearance last evening, the sky at the time was unclouded, and the atmosphere free from mist, the moon appeared to be in the centre of a golden light, apparently about three feet in diameter, the whole being encircled by a bright ring presenting at 8 o'clock nearly all the colors of the rainbow; the phenomenon was witnessed by groups of persons at different corners of the streets. This is a correct description. As I looked at it on my way to meeting, I thought it was a token of love to encourage the fainting hearts of those who wait for their beloved. May the Lord keep us faithful unto the end. Yours truly, E. S. M.

Predicted renovation of the Physical World.

BAPTIST TESTIMONY.

We have already given to the readers of our periodicals, the scriptural discourses of the sublime and eloquent Dr. Chalmers of the *Calvinistic*, and of the plain and logical Wesley of the *Methodist* divisions of the protestant church, on the new creation; and we have had an expository article handed to us by a Baptist brother, which appeared originally in the *Christian Review* for March, 1839, which we take great pleasure in giving to our readers.

We prefer to have their attention directed to these great questions by such hands. 1. Because we wish, as far as possible, to relieve the truth of all the odium which may be associated with it, on account of the bad reputation of its disciples and advocates.

We are ignorant fanatics and heretics. Wesley, Chalmers, and "A. C. K.," happen to be more fortunate, just now. The presentation of any truth by a "Millerite," however scriptural or able the manner, subjects it at once, except it be in the case of those who love the truth for its own sake, to the charge of novelty and a suspicion of heresy. Well, if those who would otherwise turn away from the truth, may give it their attention when presented by other hands, we shall be happy to aid them. 2. In this case, we look upon the homage paid to the power of the apostolic faith as doubly valuable. The writer was evidently under the taint of the popular German notions, which appears from his own statements, and also from his style of writing; but when he gets where he can look outside of "the labyrinth" into the field contemplated by the prophets, apostles and martyrs, his soul, like theirs, to use his own words, "takes fire." That "fire," which is now so generally extinguished in the church, is the fire which burns in the soul of every Adventist.

We have omitted some of the strictly philosophical sections of the article, with a few others, which, however they might add to the reputation of the writer as a critic, are not essential to the sense, or to our purpose; and, besides, it will make the article more proper for a paper like ours by reducing its length.

"REMARKS ON ROMANS viii. 18—24.

We introduce our remarks on this passage with the following translation.

For I consider that the sufferings of the present time are not worthy of comparison with the glory which is about to be revealed to us. For the longing desire of the creation is awaiting the manifestation of the sons of God (for the creation was subject-

ed to frailty, not of its own will, but on account of him who subjected it,) in the hope that the creation itself also shall be delivered from the bondage of corruption into the glorious freedom of the children of God. For we know that the whole creation groan, and are in pangs together, until now. And not only so, but ourselves also, having the first fruits of the Spirit, even we ourselves groan in ourselves, awaiting our filiation [the sonship,] the redemption of our bodies.

It is not our purpose, in this article, to review the various opinions which have been entertained respecting this passage, by different interpreters. It has not only called forth the resources of industry and learning, but given ample scope to the vagaries of fancy. When the right interpretation shall be given, it will probably carry with it its own evidence,—an evidence obviating the necessity of exposing all the absurd theories and whimsical conjectures of all who have shed the darkness of their own false reasonings upon the illuminated pages of inspired truth. Already, we believe, this passage has yielded, in a great measure, if not entirely, to the sober and searching methods of modern investigation,—to that diligent examination of words and phrases, which, however humble an employment it may seem to furnish, is yet our only avenue to a certain and satisfactory knowledge of things,—the portico of the grand temple of religious truth. The biblical student of comparatively humble acquisitions, can already smile at many of the fanciful conjectures, and fruitless, because ill-directed, efforts of men, with whom, in ability or learning, he would be far from challenging a comparison. With the degree of unanimity which exists, at present, among German critics, in regard to the passage under consideration, we are not acquainted. We believe, however, that, both in this country and in Germany, there is a gradual approximation towards harmony of views. It could not, perhaps, be expected, that a passage like the present, of difficult and long-contested import, should, in all points, be satisfactorily settled by the efforts of any single mind. One will, perhaps, strike out the general idea,—will seize upon the clew, by whose guidance others will thread the labyrinth, until, at last, all its intricacies are unravelled, and its recesses explored. If the present effort shall make its own separate contribution to a full understanding of the passage, our object will not be lost.

We do not propose to comment separately upon all the words and phrases of the passage, but to touch lightly upon those on which there is no difference of opinion. We shall aim rather to dwell upon those portions which are essential to a right apprehension of the general scope of the passage. It will be obvious to all, that the keynote of the passage is struck in the verse immediately preceding that with which our translation commences. "And if children, then heirs; heirs of God, and joint heirs with Christ; if we suffer with him, that we may be also glorified with him." Thus bringing the sufferings of Christians into immediate contrast with their future glorification,

the mind of the apostle instantly takes fire. In a manner strikingly characteristic, he proceeds to give utterance, as far as he is able, to the conceptions by which his soul was filled and overwhelmed. But what is the point of view, from which he contemplates the glory that is to be revealed to the sons of God? On what stage in the career of the sons of immortality does he fix as furnishing the most full and perfect contrast to the weight of suffering, that bows them in this vale of tears? In other words, what is the period referred to, when they were to be glorified together with Christ? For, that one and the same period is indicated by this and the following expressions,—the glory which is about to be revealed to us—the manifestation of the sons of God,—the glorious freedom of the children of God,—and finally, the sonship,—the ransom of our body,—that all these expressions, we repeat, point to one and the same occasion, does not, we think, admit a doubt. And what is that occasion? Are we not pointed, most distinctly, to the general resurrection? Overleaping all the intervening period, and overlooking, as it were, all preceding and minor displays of the Christian's glory, does not the mind of the apostle fasten upon the time when the glorified body, raised from the dust in renovated youth and beauty, shall be reunited to the glorified spirit, and the relation of the children of God shall be recognised and announced before an assembled universe? Let us recur, for a moment, to the expressions as they occur:—when, according to the representations of the New Testament, are Christians to be glorified together with Christ? When, in the only sense, acknowledged by the Scriptures, is to take place the manifestation of the sons of God? Compare, here, Col. iii. 4. "When Christ, our life, is manifested, then shall ye also be manifested with him in glory." Compare, too, 1 Thess. iv. 13, a passage directly relevant to our subject. And to what period, again, may we so justly refer the glorious freedom of the sons of God, as to that which witnesses their triumph over death, the last enemy, and emancipates their entire nature from the thralldom to which sin had subjected it? But if the above expressions left any doubt, it is dissipated by the final, most explicit statement of the apostle himself, in which he couples the filiation (evidently another expression for the manifestation of the sons of God,—the full and public recognition of their relation, and their investiture with the glory which belongs to it) with the redemption of the body, making the two circumstances, if not identical, at least coincident, in time.

Here, then, it seems to us, is an important clew to guide us in the interpretation of the passage. And we cannot avoid the conviction, that here all the interpreters, whom we have seen, have more or less failed. Some throw the resurrection entirely out of view. Others, who admit a reference to it, yet fail to give it due prominence,—to make it the fore-ground of the picture,—to let it occupy that place which it manifestly occupied in the mind of the apostle. We think the phraseology of the passage, especially taken in connection with the general tenor of the New Testament representations, forces upon us the conviction, that the apostle here refers definitely to the period of the resurrection, and that, not so much because this was the most advantageous view from which to draw the contrast, but because this was ever uppermost in his mind, when he reflected on the future glory of the people of God. Indeed, it cannot have escaped the attentive reader of the apostolic writings, how frequent and striking are the allusions to that period, and how it pervaded and colored all their religious hopes. The passage which we have quoted from Col. iii. 4, is full

of significance, and furnishes a striking commentary on that under consideration. "Ye are dead," says the apostle, "and your life is hid with Christ in God." The Christian life is now *hidden, concealed*. In his separate existence, and real character, he is scarcely recognised. When, then, is he to be manifested? Where honored with the title, and clothed with the glory, that belong to his station. When, in other words, is his manifestation,—his filiation,—to take place? "When Christ, our life," proceeds the apostle, "is manifested, then shall ye also be manifested with him in glory."

In 1 Cor. 15, this topic furnishes the theme of one of the most animated and eloquent discussions found on the pages of this always animated writer. He shows how it follows from, and presupposes the death of Christ, how it involves the very cardinal doctrines of the gospel, and is a vital element of the Christian's faith and hope. He dwells upon its proofs, its scenes, and its practical uses, with a minuteness, a variety, and a fulness, which show that it absorbed the energies and interests of his soul,—that it was with him an ever-present and inspiring truth, held not merely as a tenet, essential to the completeness of a scheme of doctrines, but as a truth fruitful of practical influences, and heavenly consolations,—pressing on his heart, with the might of a new and overwhelming reality,—the consummation, and the glory of the gospel,—the grand object of Christian hope,—the grand incentive to Christian faithfulness.

It will not, we trust, be irrelevant, in this connection, to present a passage of some length, from 2 Peter iii. 10—16. We shall give it nearly in the words of the common version. "But the day of the Lord shall come as a thief, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works in it shall be burnt up. Since, then, all these things must be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,—looking for and hastening unto the coming of the day of God, in which the heavens, being on fire, shall be dissolved, and the elements melt with fervent heat. But we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless, and consider the long-suffering of the Lord salvation. As also our beloved brother Paul, according to the wisdom given unto him, hath written unto you, as also in all his epistles speaking concerning these things." This interesting passage needs no comment, compared with Rom. viii. 19; 1 Cor. xv. 1 Thess. iv. 13—18, it sheds a flood of light upon the uses which the apostles made of the doctrine of the resurrection.

If we have succeeded in settling this point, the way is opened for deciding, satisfactorily, upon the meaning of the much contested *ktisis*. We need not dwell upon the origin and possible signification of this word. Derived from *ktizein*, to create, it denotes primarily the act of creating; secondly, as synonymous with *ktisma*, the thing created, the creation. It has, we believe, in its ordinary use, about the same latitude as the word, creation, and may, according to its connection, refer chiefly to inanimate nature, or include sentient beings. That it is ever, or could be without the utmost harshness, employed to denote Christians, there is no evidence. The expression, *kaine ktisis*, a new creature, or a new creation, furnishes no ground for such a supposition. The question, then, is between that view of it which includes and refers chiefly to sentient beings, and that which refers exclusively to inanimate

nature. Does it, in other words, in the passage under consideration, denote *men in general, mankind, or inanimate existence, nature*? If the view which we have taken above be correct, the question is easily, nay, is already decided. The *ktisis* is introduced as looking with earnest longing for the period when the sons of God shall be manifested, in hope of showing them their glorious deliverance. Is this true of the world of unconverted men? Could the heathen, of or before the age of the apostle, be said, in any possible sense, to be anticipating the resurrection period, with the hope of being themselves participators of its benefits? This point is too plain to need argument. Of all the doctrines or facts unfolded in the word of God,—of all the truths, undiscoverable by reason, of which the gospel is the depository, and which none, perhaps, bears so decidedly as this the impress of its superhuman origin,—none is so far from having visited the loftiest visions of the sublimest speculators. The Pythagorean metempsychosis bears to it no analogy. Theologians have fancied, that in the Platonic triad, they could discover the germ of even the mysterious doctrine of the trinity. The sacrifices of the pagan world have been regarded as embodying a dim conception of the atonement. But the resurrection of the dead is, we had almost said, the one great fact, that belongs exclusively to Christianity.

The only meaning, then, which remains for *ktisis*, in the present case, is, *the inanimate creation,—nature*. By an animated,—we do not say bold,—prosopopœia, the writer introduces universal nature as longing for the period of the complete emancipation of the sons of God. The argument, then,—for it contains the substance, though not the form of an argument,—is used *a fortiori*. It reasons from the less to the greater. If the benefits to be reaped by irrational existence from the scenes of that day are so great as to justify it in earnestly expecting them, what shall be its results to the immortal intelligences,—the sons of God,—who are to be the principal participators in its glories? If its subordinate and incidental results are so unspeakably desirable, what may they anticipate, on whom it shall confer its "weight of glory?"

The sentiment derived from this interpretation is amply sustained by other declarations of Scripture. We will not go back to the prophetic writings, although it is certain, that among the Jews there existed a belief in the future renovation of the earth. Neither would we lay much stress on the "renovation," of Matt. xix. 28, or the restoration of all things, of Acts iii. 21, as these expressions are too general to be a safe foundation for argument. When, however, the fact is clearly made out from other sources, they may justly be regarded as corroborative evidence. We need but appeal to the passage already quoted from Peter, in a similar connection, to place the matter beyond a doubt. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The words, "according to his promise," decidedly oppose our interpreting this as the mere figurative language of prophecy.

But this general view receives still further confirmation from a right understanding of the clause contained in the parenthesis. We have connected, *in hope*, not with, *was subjected*, but with, *is awaiting*. It thus introduces the reason of the anxious longing of the *creation*, for the period in question. The construction seems thus more simple and unembarrassed, and will, we think, commend itself to the judgment of the reader. The clause in the parenthesis, then, intimates the reasonableness of the expectation entertained by the *creation*. The reason is, that it had no agency in the act

which subjected it to its state of bondage, but, guiltless itself, was so reduced solely on account of another.

The earth was not brought into subjection on its own account. "Cursed is the ground for thy sake," is the emphatic declaration of the Judge, to guilty man, and one which sets in a striking light the truth of the passage before us. As it was not, then, by its own agency, or for its own guilt, that it was subjected, but solely as the innocent participator in the punishment of another, the creation may rationally hope (such is the tacit implication,) that when the last vestiges of the curse are removed from the offender, the unwilling and unoffending sharer in the curse shall receive a like liberation. There is a tacit appeal to the justice of the Deity,—an implied assertion that he will not suffer the innocent victim to remain involved in evils, from which their guilty author has been liberated. This idea might receive a much more extended elucidation than we can now give it, and one which would go far to establish, on independent grounds, the probability of the future restoration of the material world. And the natural period of such a renovation would be the time when it had ceased to be the repository of the sleeping dust of sin-ridden, but ransomed man,—when death, the final enemy, was utterly annihilated by the resurrection of the bodies of the believers to life and glory. What, we repeat, more natural, what more consonant with all we know of the divine economy, than that, in that moment, even physical nature, which was moulded by the plastic hands of its Creator, into innumerable forms of beauty and perfection, and, scanned by the Omniscient eye, was pronounced "good," shall spring forth from the bondage of its corruption, be freed from the stains of sin, and renovated and beautified, become the meet abode of righteousness? Christ was revealed, that he might destroy the works of the devil. One of these works was the subjugation of the natural world to natural, as a faint type of moral evil. The curse, which was laid upon the earth, was as much a result of the malignant efforts of the great adversary, as the death, temporal and spiritual, inflicted on Adam, and his posterity. And does not, we ask, the full accomplishment of the avowed purpose of the Son of God's appearing,—his complete triumph over death, and him who has the power of death, that is, the devil,—require, that he rescue the earth, also, from the evils which it shared, in common with its guilty inhabitants.

We have thus given our general view of this difficult, interesting, and sublime passage. We willingly leave it to be compared with that which makes *klisis* refer to mankind in general. It is readily seen what a stoop this latter requires us to make from the elevation to which we are raised on the glowing wing of apostolic faith and hope. It in fact perfectly *unchristianizes* the whole passage. It degrades "the manifestation of the sons of God,"—their glorious deliverance from bondage;—their *uiothesian*, the public and solemn ceremony of affiliation, into a something or a nothing, which has been anticipated with earnest longing by the whole heathen world! Tell us not that the apostle brings forward such a view to cheer his Christian brethren in their state of trial and infirmity. Ask us not to believe, that he has led their minds away from their own glorious resurrection,—a reality with whose truth and importance his mind was all imbued and glowing,—to a heathen expectation, which never existed, and which, if it had existed, was never to be realized! Not only is there no inexplicable "*lacuna*" in the omission of the heathen world, or the race of men in general, but such an allusion would have been wholly inappropriate. True, they are no less in bond-

age to frailty and corruption, than the natural world; but it is not true that they, like that, can with any propriety be represented as looking forward to the resurrection, as their period of deliverance. And why? Because it will bring no deliverance to them. The world of mankind, so far from welcoming the gospel intelligence of a general resurrection and judgment, shrink from it, as a period to them of superlative woe,—in which wrath is to come upon them to the uttermost,—which, while it consummates the blessedness and glory of the righteous, shall fill the measure of their misery and ruin. On the contrary, there is the utmost propriety in asserting this of inanimate nature. And why? Simply because it is a fact,—at least, because it was the current opinion of Christians of that age, an opinion sanctioned, or rather originated by the express promise of the Messiah himself. No good reason, then, can be shown for denying to Paul the license employed by his colleagues in composing the sacred canon.

With those who regard the figure as unwarrantably bold, there will be, we believe, few to sympathize. We will not dwell upon the accustomed boldness of oriental and prophetic imagery, in which the sea, the earth, the mountains, the valleys, are made not only fraught with intelligence and emotion, but by a still greater stretch of imagination, are endowed with hands, eyes, feet, and made to perform acts corresponding to these endowments. The figure in question hardly allies itself, in this respect, to oriental imagery. It is a figure, such as in every nation and age would spontaneously suggest itself to a vivid and powerful imagination, in the contemplation of such facts. Whose bosom does not thrill with the conception,—what taste does not readily admit, at once, the propriety and awful grandeur of the figure, in which Robert Hall represents creation as clothing herself in sackcloth, and a shriek of unutterable agony rending the frame-work of universal nature, over the perdition of a single soul? But when the theme is the general resurrection,—with all the weight of glory which will be bestowed on the people of God,—when Omnipotence itself shall lavish its treasures of grandeur and of glory, how immeasurably greater the propriety of representing universal nature as instinct with life, and awaiting, with earnest longing, the happy period, in whose results, in themselves inconceivably glorious, it is so largely to participate. Bold as the figure seems, to a superficial contemplation, it sinks into tame propriety, by the side of the mighty subject which it is designed to illustrate.

And, finally, may we not find in this passage another instance of the use which the primitive Christians made of the doctrine of the resurrection? With what vital energy, and animating power, it came home to their hearts!—how it prompted them to labor, supported them in trial, and consoled them in affliction! May not the modern church inquire, how far, in this respect, she has partaken of the apostolic spirit? The doctrine of the resurrection is, indeed, incorporated in our articles of faith, and occasionally dwelt upon, in our preaching and contemplations, as a sublime truth, a glorious reality. But has it due prominence in our reflections; Do we look and "hasten forward" to the coming of the Lord? Does the Christian preacher avail himself of the utmost efficiency of this instrument, as a means of keeping alive and spreading a deep-toned and active piety? Does it press upon Christians in general its motives to obedience? Is it cherished as a vital, cordial doctrine of the gospel, intimately connected with the resurrection of our Lord, livingly intertwined with all our hopes of future blessedness, and animating us to be steadfast, unmovable, always abounding

in the work of the Lord, inasmuch as it conveys to us the assurance and the pledge, that our labor is not in vain in the Lord?

A. C. K.

LETTER TO A BROTHER AT THE WEST.

Dear Brother D.—As we compute time, 1843 has now passed, and while the vision seems to tarry, you may wish to enquire what my present views are relative to the Second Advent?

I do not wish to be deceived, but I must embrace the truth whenever and wherever I may find it. Even though I may dig for it as for hidden treasure, yet, I would hail it as a pearl of great price, a precious gem. As a choice boon sent from heaven, I have carefully examined "that which is noted in the Scripture of truth," and my faith in the Advent at hand is not in the least shaken. I am still firm in the opinion that the Savior is even at the doors. These are golden moments, emphatically so, as we are yet on praying ground. But it is a solemn thought that each hour, and each minute that steals upon us, speaks the knell of departed time, and I cannot now see from Scripture, that we have another moment's time promised us, neither can I find any license that gives me liberty to cease from watching until the Savior shall come.

Now suppose that you should look at your watch and say, "My watch indicates that it is now time that the sun had set; how is it that he seems to linger on his journey, and is yet visible above the horizon?" Would it not be the height of folly, when we saw this great luminary of day fast sinking towards that point which must inevitably unfold to our view the shades of evening, to say that night was not near? I know that, in this case, you would not argue thus, but you would say, "My watch is a little too fast."

Such, my brother, is now our position. Our chronology has been kept, we know, by fallible and erring man, yet we are satisfied it is not far out of the way. Still, "We have a more sure word of prophecy, whereunto ye do well that ye take heed." "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry wait for it, because it will surely come, it will not tarry." Hab. ii. 3. We may be assured that just so certainly as the broad leaves of summer have succeeded the tender buds of spring, just so surely will the coming of the Son of man follow the signs which he foretold, and which have been literally fulfilled. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

These, my brother, are solemn considerations, and ought forcibly to remind us that we have not one moment's time to lose, that while we remain in unbelief, we are treading on dangerous ground, even one step farther may find us within the vortex—the whirlpool, from which there is no escape. "For what shall it profit a man," said the Savior, "if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Suffer me, my dear brother, and I would do it with all the fond affection of a sister, suffer me to press the question home to your conscience. Do you cherish in your bosom this treacherous and soul-killing foe, unbelief? The wiles of this blind guide, this enemy of souls, are so deceptive, that her votaries are often themselves deceived, and know not that they are entangled in a snare that may prove fatal to them, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." Then, if not before, unbelief will be driven from us. Then unbelief will no longer shield us. There it will be no cloak for our sins, and it may prove fatal to him or her who may wear this mantle now. Even the shadow of it here brings darkness on the soul. If you, my brother, should find one vestige of this fell destroyer of the soul lurking in your bosom, tear it at once from your heart, as you would pluck a noxious and poisonous weed from your garden. Shun it as you would the deadly influence of the Upas. O delay not one moment. If you have not already made your peace with God, prostrate yourself at the feet of the Savior, and let your prayer be, "Lord help my unbelief." That you and I may be prepared for the scenes that are just ready to burst upon us, is the prayer of your sister,

A. W.

Boston, June 6th, 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JUNE 19, 1844.

FUNDAMENTAL PRINCIPLES
ON WHICH THE
SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwell eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

VI.—The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2300 days, of Dan. 8th and 9th, was given, B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—“For the vision is yet for an appointed time, but at the end” [of the prophetic periods] “it shall speak and not lie; though it tarry,” [beyond their apparent termination] “wait for it; because” [when they are fulfilled] “it will surely come, it will not tarry.”

"Every thing Witnesses for God."

More than a year ago, when the community were all standing aghast in view of the startling and tragical scenes which had given notoriety to the names of J. C. Colt and the United States Brig Somers—not to mention others which ordinarily would have produced no little excitement—a writer in one of the New York daily papers congratulated “the Millerites” with what he was pleased to term their ‘good luck.’ Never were a class of visionaries and fanatics so remarkably fortunate. Everything was going just as if it were under the charm, and obliged to contribute something in favor of “Millerism.” Earthquakes had shaken half the globe. Fraud and villany had become enthroned, and their armies were operating successfully all over the land! Unnatural and unheard-of deeds of violence were multiplying, and, as if heaven feared to commission its angels to make inquisition as in the case of Sodom, the stars looked down at noon-day, as if they would say, “Heaven must stand aloof from so vile a world.” (The planet Venus was visible at New York during the day on which Colt ended his most revolting career, and seemed to give a peculiar feature to the interest which was everywhere manifested.)

And then came the comet, as it was called, suddenly and unexpectedly bursting upon the world in broad day-light, and stretching its fiery trail half

across the heavens for several nights, to the astonishment of the whole earth.

Well, our good luck, as this writer will have it, has not forsaken us. Never did the aspect of things, particularly in the moral and political world, appear more ominous than at the present time. Not that such a condition of things, in some respects at least, has not existed before, but because the present state of things, taken in connection with a whole group of events, distinctly marked by prophecy, should be looked upon as proof that all which has been written will be fulfilled, and that the predicted state of things which is to characterise the great crisis is fast hastening on.

It is predicted that there should be a general declension in vital religion, in connection with other circumstances of trial to the church, near “the end.” “And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.” Matt. xxiv. 12, 13.

The Apostles have repeatedly spoken of such a condition of the church at the time of Christ's coming: “They shall turn away their ears from the truth, and be turned unto fables, . . . having a form of godliness, but denying the power thereof.” 2 Tim. iii. 5; iv. 4.

Do we find such a state of things existing at the present time? Let those whose testimony cannot be suspected of partiality testify. We first quote from the “Christian Palladium,” of May 15, 1844:—

“In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the ice bergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling woman of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings?”

It is but a few passing months, since the whole extent of our wide spread country rang with triumphant peals of joy, borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed? Is God's whole Israel routed and flying before their uncircumcised enemies? And is it to be at the end of long years that Zion's walls are again to be built? I do not believe it. I cannot think that God's hosts are thus broken, routed and flying from an overpowering foe.”

The Puritan (Orthodox) of this city, not long since informed its readers that there had not been known such a state of coldness for some twenty years. Zion's Herald made a similar statement, and endeavored to fix the blame upon “Millerism;” and we have been told that at the recent protracted meeting held by Mr. Knapp, at the Tremont Baptist (Mr. Colver's) church, the failure was ascribed to the same cause.

But we find a more remarkable fact, in proof of the point, recored in a late number of the Congregational Journal:—

“Church of the Rev. Albert Barnes. At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian church in Philadelphia, whose Notes are so extensively used in our families and Sabbath Schools, stated that he had been in the ministry for twenty years, and never, till the last communion, had he administered the ordinance without receiving more or less to the church. But now, there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business and the brightening prospects of commerce and manufactures, there is an increase of worldly mindedness. Thus it is with all denominations.”

We are far from rejoicing that the evidence of such a state of things is so strong, though we are

not at all surprised. It was predicted to exist; it is proved to exist. We consider the fact a proof both of the truth of the word God, and that the end is near.

The cause is also predicted:—*Abounding iniquity.* We shall not here refer to the development of iniquity in the wide spread and multiplied forms, so familiar and so much dwelt upon; we shall speak of only two of its manifestations, which are intimately connected with the state of things now under consideration.

1. The recent and rapid corruption of theology. It is a remarkable fact, that while the most popular periodicals of the prominent evangelical sects of our land, have been recording with joy the triumphs of what is called evangelical truth over the senseless vagaries of Neology, in the old world, they have been laboring to spread these vagaries at home. They probably were not aware of this, and had no apprehension of such results. They designed to oppose “Millerism,”—that must be done at any rate—and the works which have been given to the public for this purpose, and which have been read with the greatest interest, having been recommended so highly by the periodicals above referred to, have been of the rankest Neological type. In order to effect the destruction of the “heresy” which was producing so much disturbance, they were under the necessity of striking a fatal blow at all the great scriptural motives to personal piety. In this case the error was so singular in its nature, that in order to remove it the axe must be laid into the roots of the tree of truth. Why should they be surprised that the fallen tree does not yield its fruit?

2. The adoption by the churches of a corrupt worldly policy. It has been for years the policy of the multiplied sectarian agencies of the land, to induce all with whom they have had any influence, by all means in their power, to become disciples of their favorite sect or party. In a thousand cases have the most promising revivals been blighted by this unhallowed zeal for the greatest numbers. In ten thousand cases has the religious integrity of individuals been corrupted by awakening within them the base motive, which fair speeches and promises, made to win them to the sect, have called forth and which has subsequently become the principle of action. Thus the hand which offered the bribe planted, the deadly seed whose fruit, in due time, was to be fatal to the object for which it was planted.

And is it to be expected that the seed should not produce its own fruit? In such a case it needs no specially avenging interposition to cause the sin to produce its own punishment. The principle conveyed and consecrated by this first lesson, viz., that the profession of religion should be made the means of worldly advancement, has produced a whole army in the ministry and membership who are under the fatal taint, and are in the market, ready to sell themselves to the highest bidder. Were it not an impossibility, in the nature of things, they might even be hired to be true Christians, if they could be well paid for it.

But the mischief once begun it must go on. The increased demand must be met, in order to keep these hired servants where they are, or else, in obedience to the governing motive, they will look further for a market. “Gain is godliness” with those for sale, and as there are enough to buy who believe in that doctrine, those who can give the highest price are favored with the greatest number of offers, while those who have not so much, must put forth extra efforts in order to hold their own. And thus, the great work of the church, to save men, is lost sight of as the primary object, in the strife between its several divisions to outdo each other in the work of catching men. What there is of the

sterling piety of the church, that has not been driven away, because it could not be turned to account, is diverted from its chosen and appropriate work, to grind in the prison house of this secular drudgery. The place of worship, the preaching, the singing, the living and the dying of church members, become gratifying or afflicting as they may be made subservient or not to the great purpose of attracting the multitude. We have reason to fear, (*did time permit*), that if God did not literally commission the angel of death to smite with the plague those who encourage this deadly moral infection, he would permit the sin to produce its own punishment by suffering some evil agents, if indeed they are not already at work, to beguile the church, en masse, into an alliance with some great worldly power, which after seducing her, like Babylon of old, should then rule her with a rod of iron. To some such disastrous result, it is admitted, every thing is tending.

God has told us of this state of things, it is seen everywhere, and we look upon the fact as one of the most striking indications that *the Judge is at the door!*

Editorial Correspondence.

DEAR BROTHER HALE:—The power which the Romish Priests possess over the minds of papists in this community, is capable of exerting a mighty influence for weal or woe. That they do possess such an influence is admitted by Protestants; but in the famous letter of John Hughes, Bishop of New York, to the Mayor of the city, we find this power is made the subject of *boasting*. Bishop Hughes there claims the credit of *preventing* in this city scenes of riot and bloodshed, similar to those recently enacted in Philadelphia!

In the language of Col. Stone to Bishop Hughes, "It seems then that we have been preserved from the fearful scenes which were acted in Philadelphia, that mobs have been spared the guilt of shedding the blood of our citizens, that riot and bloodshed have not invaded our streets, in short, that we have slept securely in the midst of 'a most fearful crisis'—and all this has been owing, not to the good order of our people, not to the excellence of our police, not to the watchfulness and energy of our most worthy Mayor, but solely to the *forbearance of Bishop Hughes!*"

The Bishop boasted that his influence over the Irish population was so great, "that boys and young men could march *even by night* through streets almost entirely occupied by Irish Catholics," and yet "that no accident had occurred during the progress of the injudicious movements and exhibitions" of the native American party. And after wishing that "similar *forbearance*, under all provocations, had been practised in Philadelphia," he hints that "*five lines, freely circulated, would have been sufficient to produce the most fearful results.*" While we have thus so securely and unconsciously slumbered over a most perilous volcano, this *minister of the church* claims the merit of having prevented in this city that *fearful crisis* which has left so melancholy a stigma on another.

The feeling of the Irish towards Protestants may be seen in the following stanzas taken from the "Freeman's Journal," the organ of Bishop Hughes.

In that high cause they freely bled,
Our blood may flow again.
It matters little where 'tis shed—
We're waiting now the when.
And shall these self-abusing knaves,
This blue law canting crew,
These brawling braves, these native knaves,
Your God-like work undo?
"Unslung yet that flag shall wave,
That fane unshaken stand,
While freedom weilds a two-edged glaive
To curb each bigot brand."

While they give utterance to such sentiments, none can doubt, but that a fit opportunity is alone wanting, for Rome to resort to *any* measures here in America, either to *revenge* past fancied wrongs, or to attain to greater power. We however have the assurance, that although the same horn will make war upon the saints and prevail against them until the Ancient of days shall come; yet that its appointed time is nearly accomplished, when the beast will be slain, and its body given to the burning flame, when it will be destroyed by the brightness of Christ's coming.

Brother E. Jacobs has been here the past week from the west. He represents the cause there as very flourishing. While he was on his way here a fellow-passenger was very anxious to find out to what sect of Christians he was connected; brother Jacobs presented his Bible; the man took it, and opening to Daniel and Revelations, exclaimed, "Oh, you are a Millerite!" Thus the Bible continues to be as heretofore, an evidence of the belief of its possessor. He returns to Cincinnati immediately. The friends there are erecting a tabernacle.

Brother Southard's health is so far recovered that he will resume his editorial labors. I shall return to Boston in a few days. Yours in haste.

S. BLISS.

New York, June 11th, 1844.

CONFESSIONS OF MR. MILLER AND OTHERS.

This appears to be a remarkably confessing time, particularly in reference to the Advent question.—We begin with Mr. Miller's. During anniversary week he gave out notice that on an evening named he would make his confession. A large number was present, some of whom evidently expected a full renunciation of his views; but as it in fact afforded nothing to quiet their fears, they have themselves *confessed* how glad they would be to have the old man "come back," "turn infidel," "burn his Bible," or do something to overthrow the doctrine which has so often been overthrown. They have also *confessed*, since Mr. Miller's confession does not suit them, that they are determined to put it into the right shape themselves.

The sum and substance of *his* confession was to this effect: "That the time in which he had expected the end had passed—that he had no other definite point of time in view—that he was now continually looking for it—that he was satisfied it was near, and that he should not cease to look for it while he lived, should it be his lot to die, be the time longer or shorter.

The "Baptist Register" of June 12, gives currency to the *reported* confession as follows:

"MR. MILLER'S CONFESSION.—We learn from the Christian Herald that Mr. Miller preached at the Tabernacle, Boston, on the 28th ult., and made what he called his *confession*. He stated that what he had preached and published respecting the coming of the Lord in '43, was done honestly, and that he fully believed it, but that now the time had all transpired, and he was proved to be mistaken—that when the time passed he felt bad—felt lonely, tho't he should never have any thing more to say in public—he felt more on the account of others than he did for himself. He said there was an error somewhere in the calculation, but he could not tell where. He now had no definite time—he should wait God's time—it might come in a day, it might not come in fifty years, he could not say exactly when—he was waiting.

This is magnanimous and christian. So far as the controversy with Mr. Miller is concerned respecting '43, it is enough."

And this is improved upon so that the current version now reads: that he never knew anything about the subject, has given it all up, does not profess to know anything of the matter.

We give below a notice of the confession, written by a hearer, which appeared in the Boston Post of

June 1, which we consider very candid and very correct.

"*Father Miller's Confession.*"—Many people were desirous of hearing what was termed father Miller's confession, which, according to rumor, was to be delivered at the Tabernacle on Tuesday evening last, when and where a large concourse assembled, myself among the number, to hear the "conclusion of the whole matter;" and I confess I was well paid for my time and trouble. I should judge, also, by the appearance of the audience, and the remarks I heard from one or two gentlemen not of Mr. Miller's faith, that a general satisfaction was felt. I never heard him when he was more eloquent or animated, or more happy in communicating his feelings and sentiments to others. Want of time and space will not permit me to give even a mere sketch of his remarks, which occupied more than an hour. He confessed that he had been disappointed, but by no means discouraged or shaken in his faith in God's goodness, or in the entire fulfillment of His word, or in the speedy coming of our Savior, and the destruction of the world. Although the supposed time had passed, God's time had not passed. "If the vision tarry, wait for it." He remained firm in the belief that the end of all things is at hand, even at the door. He spoke with much feeling and effect, and left no doubt of his sincerity.

D.

The "Christian Reflector."

In a notice of the "Shield" makes both a *singular* and *encouraging* confession. That work is spoken of by the editor thus:—

"THE ADVENT SHIELD AND REVIEW."

"JOSHUA V. HIMES, the champion of 'Adventism' in this city, has come out with the first number of a handsome Review, containing 144 pages. The work will be continued, he says, 'if the cause we advocate should demand it.' What cause is this? we at once inquired. The cause that is founded on the doctrine of Christ's second advent in 1843? Of course not. We turn to the pages of the 'Shield,' but after much patient investigation, we learn nothing more definite than this, that Christ's return is the next event in historical prophecy. A large portion of the work is composed of the history of this 'cause,' and controversial matter against the writers who have opposed the positions taken by Miller and Himes. The names of all the 'Second Advent' authors are given, and their works praised.

Notwithstanding the rare ability with which this array of authors have urged the views of Mr. Miller, their extensive prevalence is ascribed in no small degree to the *opposition*. The cause has been advanced, we learn, by the *learned* works of Professor Stuart and Chase, together with the efforts of Folsom, Pond, Weeks, Hinton, Wheeldon, Dowling, Colver, and a host of others, who have undertaken to overthrow 'Adventism.'

The tenor and evident object of the whole work are to keep alive, by vigorous fanning, the flames which gleamed so fiercely one and two years ago. We regret to see it, but we will say nothing against it, lest we should 'advance the cause.'

We understand the editor of the Reflector to confess, then, that the "Advent cause" is invincible against all opposition, and that he dare not trust the intelligence and discrimination of his readers. A *singular* confession indeed.

But it is very *encouraging* that he adds:—

"We believe in Christ's second advent, but we also believe in the duty of cherishing and exhibiting the spirit of Christ, and also in moral honesty and Christian frankness."

Really, we were hardly prepared for such a triumph of Adventism as this.

It makes him "glad," he says, "to learn that his worthy and respected brother Chase is so highly appreciated."

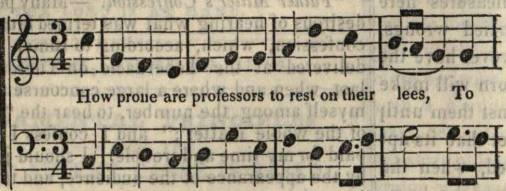
LECTURERS.—Bro. Himes is absent, not having returned since he left for Woodstock and the Addison meeting. Bro. Litch and Bro. Miller are also in that direction. Bro. Jones is in New Hampshire. Bro. Barry has returned to Rochester. Bro. Galusha has left Boston; where he is at present we cannot tell. Bro. Canfield will consider this an answer to his letter.

Can any of our friends inform us of the whereabouts of Bro. L. Caldwell.

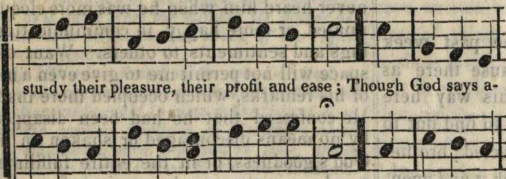
2

Remember Lot's Wife.

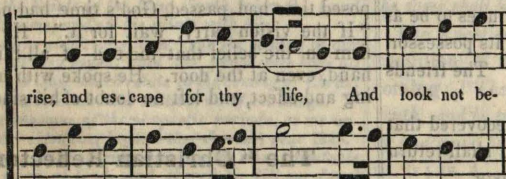
3



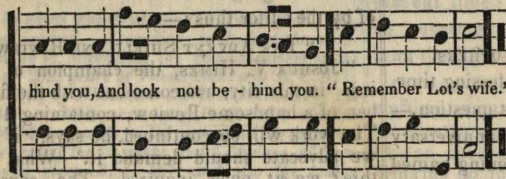
How prone are professors to rest on their lees, To



study their pleasure, their profit and ease; Though God says a-



rise, and es-cape for thy life, And look not be-



hind you, And look not be - hind you. "Remember Lot's wife."

Awake from thy slumbers, the warning believe

'Tis Jesus that calls you, the message receive;

While dangers are pending, escape for thy life,

And look not behind you; "remember Lot's wife!"

The first bold apostate will tempt you to stay,

And tell you that lions are found in the way;

He means to deceive you, escape for thy life,

And look not behind you; "remember Lot's wife!"

How many poor souls has the tempter beguiled!

With specious temptations how many defiled!

O, be not deluded, escape for thy life,

And look not behind you; "remember Lot's wife!"

The ways of religion true pleasure afford,

No pleasures can equal the joys of the Lord;

Forsake then the world and escape for thy life,

And look not behind you; "remember Lot's wife!"

But if you determine the call to refuse,

And venture the way of destruction to choose,

For hell, you will part with the blessings of life,

And then, if not now, you'll "remember Lot's wife!"

Affairs at Chicopee.

We have already spoken of the account of matters at this place, given by bro. Ransom, in Zion's Herald. But the following, though somewhat lengthy, places the affair in a still clearer light;—and as it gives us an interesting item of Advent history, we have no doubt it will be gratifying to our readers.

A TRUE REPORT OF AFFAIRS AT CHICOPEE FALLS, MASS. *Millerism—Secession—Elder Ransom.*

BRO. HIMES:—As we have had leave of Bro. Ransom to make our own statement concerning the affairs at Chicopee Falls, I will commence with the building of the new meeting house. I was on the building committee, was appointed to circulate the subscription papers, was treasurer, collector, and pay-master, and have the means of knowing the facts as you may see, and, by the grace of God, I will try to make a true report. The heading of Elder Ransom's article is, "A FALSE REPORT." I am inclined to agree with him about its being false, for I know a part of it is; but I suppose the part that is false Elder Ransom got by hearsay, for a man that is obliged to travel for the good of the church, as he does, must hear a great deal said about "Millerism," and could select such as suited his taste best.

The facts are these. When Bro. Ward was with us, we found our place of worship too strait, and accordingly we resolved to build a house. We made an effort to build a house worth \$3000. After completing it, we found it a little short of \$4000.—I had paid \$1305 93, and we considered \$600 more on the subscription papers perfectly good, making \$1905 93 paid towards the house, which would leave short of \$2000 due, as the documents show, they being now before me. The slips sold for something short of \$900, and we took a vote to appropriate \$400 yearly, towards liquidating the debt. I paid \$397 50 for that purpose, leaving about \$1600 due. How far these figures may differ from Elder Ransom's, you can see. I don't think when he says at the head of his article "A false report of affairs at the Chicopee Station," he means to report falsely; he has done it from hearsay.

He is right about things looking prosperous for paying for the house. From the time Bro. Hawkes came here to his leaving, the society increased about 100 members, most of whom were converted that year. But alas! "Millerism, or the delusion of '43," has done to the church in this case what

our Savior said the gates of hell could not do to his church.

In introducing the other subject, I will go back to the time of the Methodist Camp-meeting, which was held in this place; and with this, too, I was well acquainted; for it is known to Elder Ransom that he left it to me to select a place for the meeting. I did so; took the leases, and had the whole oversight, as far as the business and order of the meeting were concerned. It was a good meeting. 111 were hopefully converted.

Immediately after the close of this meeting, the Second Advent meeting was to be held on the same ground, when some brethren with bro. Himes requested me to take hold with them. My answer was, "I am not a Millerite," and declined till they offered me \$25, which I thought would partly pay me for being obliged to hear such stuff for a whole week. And I consented to serve. Our preacher and some of our people attended, and found that God blessed their labors in a wonderful manner, and for myself I can say I never saw the power of God more freely manifested at any Methodist Camp meeting in my life. And seeing men that nothing had moved before, and among them my own brethren and neighbors, coming forward for prayers for the first time, till about fifty were forward at once, all crying for mercy; it looked like the work of God; and my former prejudices began to give way. Then, too, to see the laborers of four or five different denominations take hold of the work, and with such faith as they did in prayer, was enough to convince any one that God heard and answered.

There were more than thirty gave good evidence of their conversion, at that one prayer meeting.—This was what first made me, and I think bro. Hawkes, and others candidly look into the doctrine. During this meeting there were four hundred or more hopefully converted to God. Bro. Hawkes and many others embraced the doctrine, and began to talk and preach it with good success. The work of the Lord went on, and souls were converted every week for a number of months. The first uneasiness that showed itself was among those that had, as a general thing, attended neither the class nor prayer meetings, nor Sunday School, to take part. The rum-sellers and rum-drinkers gave up their slips in the house, for they could not hear such stuff as that, using their own words. But the congregation was still large, and for any thing that was discovered, were all united, with these few exceptions.

The time for the last quarterly conference arrived, and after the usual business was done, bro. R. inquired if we wished br. H. to remain another year. Nine of the board being present, the vote was taken, and eight voted to have bro. Hawkes remain.—The other one arose and said, he had nothing against bro. Hawkes, but his reason for voting against him was, that if a man with a smaller family was sent, we should be able to pay more towards liquidating the debt on the house. Elder Ransom declared it a unanimous vote, and he was glad we were so well united to have bro. Hawkes remain another year.

Soon after this, those who had been so inactive, especially in prayer meetings, the year past, began to labor hard to prejudice the minds of as many as possible against Bro. Hawkes' return. The rum-drinkers and rum-sellers, with whom they appeared willing to eat and drink, were now hand in hand.—They went and told their grievances to Elder Ransom; he appointed a meeting to try the minds of the brethren about the return of bro. Hawkes, and after much talk sixteen out of twenty-five voted in favor of bro. Hawkes' remaining. He then told Bro. Allen and myself that he had been to the village and told the other party that Bro. Hawkes would return, and if they could not hear him they must go to Cabotville, the adjoining village; for there would be a change there; and the Millerites would have to come to Chicopee; and that he and bro. Jefferson Haskell had talked it over the day before, and concluded it would not do to remove bro. Hawkes, as there were "Millerites," all round and this would be a central place. Elder Ransom then turned to me and said, "bro. Munger, I have been clever to you, now you be clever to me, and go and look out a place for a Camp-meeting."—This I consented to do, and wrote to him while at Conference, as he requested.

About this time, sister Ransom manifested great fears of secession here. I told her if bro. Hawkes was removed it would break us all up, but that I did not discover any spirit of secession. She then said Mr Ransom would not remove bro. Hawkes. I then thought I had the highest possible authority this side of the Bishop, to expect bro. Hawkes' return, and knew nothing to the contrary until the Conference rose. Then finding the "little horn" had worked deceitfully, we were determined to hear bro. Hawkes, and accordingly selected a grove for that purpose, and held a meeting the next Sab-

bath, and hundreds came to hear. The people finding Elder Ransom meant to deceive them, or had promised what he had no power to fulfil, it created great dissatisfaction among all but a few who had underhandedly got a remonstrance against bro. Hawkes' return, sending it to Boston at the time of Conference, and falsely representing that affairs had taken a different turn since Elder R. had left for Conference. Finding this spirit prevailing, we hired a hall, and the next Sabbath being our regular day for Sacrament, eighty-three communicated.—At this time we had no thought of secession, or of being turned out of the church; but at a meeting the following Friday evening, which was an adjourned business meeting, to devise means to pay up arrearages, for which we were then holden, as the first vote was about being taken, one of the brethren arose and wished to know who our legal voters were; when, to our surprise, Elder Ransom being present at a business society meeting, arose and said he had consulted one of the best lawyers in town, and it was his opinion that all that followed bro. Hawkes and had partook of the sacrament, had disfranchised themselves and were no longer members of our church. The brethren were dissatisfied with being turned out of the church without having any charge preferred against them, or being labored with according to the discipline, or the rule laid down in the word of God; but we had to submit to the powers that be. After a short conversation between the Elder and preacher in charge, (Mr. Nutting,) the latter arose and said, "It has become my painful duty to say to all that have gone to the hall and partook of the sacrament with bro. Hawkes are now considered no longer members of our church." This, coming from the preacher in charge, and sustained by the Elder, the world can see if we had no just reason to say that we were all turned out of the church contrary to the discipline. In a few days Mr. Nutting, and some of his adherents, seeing the rash course they had taken, were very busy in calling on our brethren and sisters that were not present at the meeting, and wished them to come back; and said they were not turned out, and could come back without any confession. Now all know that according to the discipline, there are but two ways to come back, one is by confession, the other by joining on probation; and those that were flattered to go back, were not required to do either. Finding ourselves in this situation, we took advice of our Advent friends of different denominations, who thought it best, as we were situated, to form a Wesleyan church, which we did, and now stand with our loins girt about with truth, and our lamps burning, earnestly waiting for the coming of our Master, to remove us to the new Heavens and new Earth wherein dwelleth righteousness.

HIRAM MUNGER.

LETTER FROM BRO. T. M. PREBLE.

Dear Brother Himes:—For information and encouragement, I wish to say a few words in relation to my course since I left New Hampshire, about seven weeks since.

My first stopping place was at Albany, where I spent two Sabbaths. In this place is a good Advent band who have had a protracted meeting for about two years in length. After the great Tent meeting here, the brethren hired what is called the "House of Prayer" to hold meetings in, with the intention of continuing them every evening; and every Sabbath till the Savior should come. This they have done thus far, and may the Lord give them faith and patience so to do, until we are all called to commence the glorious meeting in the "Camp of the Saints," or "Beloved City" in the "New Earth."

From Albany I went to West Troy, and attended the Conference. From there I came to this city, where I have spent four Sabbaths. About six weeks since, the brethren here hired a Meeting-house, that will hold some 500 or 600, where they, like the brethren in Albany, intend to hold meetings every evening, and every Sabbath, till they are called to receive their reward.

Yesterday, (Sabbath,) was a good day with us. In the morning I baptized seven, all heads of families, except one. In the afternoon, some seventy-five partook of the Lord's Supper. Meetings here are increasing, both in numbers and interest.

A WORD TO MY FRIENDS AND BRETHREN.

As I have travelled somewhat extensively in Me., N. H. and Mass. for the last two years, there may be some who would like to know something of my feelings, now the "time is past."

It is true I expected my Lord before this time, but

though "the vision tarry," I am patiently waiting for it, believing at "the end it will speak and not lie."

The question is frequently asked; "Will you not acknowledge your mistake, and go back to the church?" For one, I feel there is great danger in even "looking back," but if we go back, it would be "unto perdition." "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Heb. x. 39.

This "tarrying time" is a perfect fulfillment of the Scriptures in "jots and tittles" as when Christ made his first appearance.

Then his "hour" must come, before he could be taken by his enemies to be crucified, and after his hour had come, he must receive the "vinegar mingled with gall," before he could say, "It is finished," and "bow his head and give up the ghost." So now, every iota of the word of God must have its fulfillment, and then "the mystery of God shall be finished,"—and "time be no longer,"—or there be no longer delay.

One thing connected with the "hour," that had come for Christ to be betrayed to be crucified—worth of notice—was the *sleepy state of the disciples*, &c. (Mark, xiv. 41.) So the parable of the "ten virgins," which represents those who "go forth to meet the Bridegroom," shows that there will be a *slumbering and sleeping*, and a *tarrying or waiting till "midnight."* May the Lord grant the writer and the reader, a good supply of "oil in our vessels with our lamps," that we may be found "ready" when the vision speaks; for "at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry." Hab. ii. 3. The "wonders in heaven above, and signs in the earth beneath," together with the religious—political and moral state of the world, such as "evil servants," "crying peace and safety,"—"smiting their fellow-servants,"—"eating and drinking with the drunken," to the very letter—the "distress of nations with perplexity,"—and the "perilous times" in which we live, all speak that the humble, despised and persecuted people of God, will soon "be delivered every one that shall be found written in the book." Yours, patiently waiting, T. M. PREBLE.

Troy, June 3, 1844.

P. S. Friends wishing to write me, can direct to Troy, N. Y., for the present. T. M. P.

Intelligence from Nova Scotia.

EXTRACT OF A LETTER FROM BRO. ATKINSON.

DEAR BROTHER BLISS:—There are, as you have been informed, a few warm Adventists in these parts. We are not confounded by the lapse of time. The Lord says, *they shall not be ashamed that wait for me.* Our interest in the return of our Lord, and the light afflictions we have been called to endure, have led and driven us to the study of God's word, and we have found so much comfort and sweetness there, that we would have to throw away, by "going back" to the substitution of man's word for God's, that we cannot think of such a thing. No, the prospect is too glorious for us to turn away from, especially when it is so soon to be realized. So long as we can clearly perceive our position on the chart of prophecy, there is no cause for anxiety.

We regard a believer in the advent near, to be one who holds on to all the Bible says on the subject. For taking a decided stand on this principle, our leading brethren in this place have been cut off from their churches, but that will be no disgrace in a kingdom, whose King was in this world rejected by the chief priests, and scribes and pharisees. They do not forsake the assembling of themselves together, and hope to continue steadfast until they see Jesus.

I am firmly persuaded of seeing my Lord this year. The lapse of time has not yet shaken my confidence in our reckoning. If Jesus was thirty years old at his baptism, he must have entered on his thirty first year. If his birth antedates the Christian Era four years, his thirty first year must have been in A. D. 27. If we are careful to notice that B. C. 457 means 456 full years, B. C., and part of another one, and that A. D., 27 means 26 full years A. D., and part of another one, we will see that from B. C. 457 to A. D. 27 are just 483 years; 1817 from A. D. 27 bring us to this year. The only point dependant on human testimony in this calculation, is the difference of four years between our Lord's birth and the Christian Era, and that point has authority in its support on which I think we may confidently rely. Enough of '44 has not yet

passed to weaken my confidence in this reckoning.

We have now, specially, grounds of encouragement, for it is clear that we have arrived at soundings. Recent news from Europe affords ground for expecting the speedy fall of Babylon; an event which appears from scripture, will be connected with, or immediately succeeded by the coming of the Ancient of days.

We have no reason to look for the entire overthrow of the little horn until his time has expired. The movements and intrigues now going on in Europe, indicate that consummation to be just at hand.

I do not look so much to the disaffection in Italy. A few Austrian bayonets would suffice to keep that in check; but to the fact that that disaffection is excited and directed by Russia; that in that service she has employed one of her ablest diplomatists, and that she is watching the first favorable opportunity to give the signal for an outbreak, and no opportunity could be more favorable than the present internal state of France and England, and their relation to Rome growing out of that state of things.

The British Government consider, that in striking at, or allowing a blow to be struck at Rome, they are striking at the head quarters of repeal; and Louis Philippe, tottering with years, looks on his throne as insecure to his descendants, from a rival whose claims are acknowledged by the Sovereign Pontiff. The days of the little horn are numbered, and his speedy overthrow is plainly indicated.

I must say that my hopes grow stronger and brighter of soon seeing Jesus. The Bridegroom has been tarrying awhile, since the time at which we were at first led to look for him; apathy, as a general thing, has succeeded to interest, slumber to excitement, and opposition in a great many cases, where formerly was friendship. A few hold on who are aware that it is in accordance with the Lord's dealings to put to the test the faith of his people; but in general, a lethargy on the subject of the time of the advent has stolen over people minds; we are near midnight, soon the cry will be made, behold the bridegroom cometh. Glory to God! Come Lord Jesus. I have been endeavoring to indicate the soundings at which we have arrived; they cheer my heart; soon will we see the King in his beauty, and our eyes shall behold the land that is very far off. THOMAS ATKINSON.

Clements, N. S., May 23d, 1844.

LETTER FROM BROTHER E. MCLEOD.

BR. HIMES:—The rejoicing of the wicked, and exulting of many professed Christians in this city, on account of time's still onward course, evinces any thing but the love of God, and a patient waiting for Christ. Br. Jonathan Hamilton is laboring successfully in Nova Scotia, and faithful and efficient laborers are needed in this Province. Every day convinces me more and more that this world's drama is just ready to close, when every man's work shall be tried.—God help us all to be prepared.

In haste, waiting for the kingdom.

St. John's N. B. May 27, 1844.

LETTER FROM BROTHER E. SPROUL.

DEAR BR. HIMES:—It was no doubt cheering and gratifying to you, and those who peruse your valuable paper, to learn that one of your number had found his way to Nova Scotia, and that God was blessing his labors in the salvation of souls. In the few lines that I last dropped to you, I mentioned something of the commencement of what God was doing through the instrumentality of Elder J. Hamilton. He continued to labor here, and in some of the places adjoining, for seven or eight weeks, holding from one to three meetings each day. The work has progressed, and a goodly number have been raised up to speak of the glorious inheritance, and are now anxiously yet patiently waiting the return of him whom their soul loveth. During the revival in this place, it has been truly animating to hear the heart felt expressions that have fallen from some, relative to the doctrine of the advent. Says one, "I can bless God for the doctrine, for it has brought me to examine my own heart, to cry to God for the salvation of souls who were near and dear to me by the ties of nature, and for my neighbors, and for all who were out of Christ."—Says another, "It has been the means of taking my affections off of this world, and placing them more on God, and to the study of his blessed word."—And says another, who a few days ago was in his sins, "if any one

has reason to bless God for the doctrine, it is me." In a small settlement on the back part of the north mountain, where there were less counteracting influences, and the professors that were there, were willing that God should work by whatsoever means he saw fit, and freely engaged in this work, it became almost universal. Whole households believed in God and were baptized. Even small children, which had hardly passed the line of accountability, would get up in meeting and say that they were happy and wished to follow their blessed Savior, and longed to see him, for they felt ready to meet him.

We have often been assailed by our opponents, and by those who professed themselves friendly, that, if 1843 run out, the doctrine would do much hurt and that it would make Infidels. How far it may be true in other places, I know not, but I can safely state to the reverse here. Some of the most skeptical among us have, through the preaching of the advent, been reclaimed. Elder Hamilton has baptized 69, and some more are ready for the ordinance. The great day of accounts can alone fully make manifest the fruits of the labors of this faithful man of God among us. He preaches as he says from or by the old commission, Mark 16: 15 "go ye into all the world, &c." Believing it to be his duty to preach to other cities also, he left this place on the 9th inst. for Yarmouth, a distance of about 80 miles to the S. W. He purposed when he started from here (I think) to return again about the last of June, and from thence to start for his native place.

We have seen some striking instances of what we saw published in your paper, that where the doctrine of the advent was shut out of churches, that the state of religion bore an unfavorable aspect. He visited some of the adjacent villages and churches, but with little or no effect to appearance. Public places of worship were shut against him. Some of the professed followers of Christ joined with the ungodly in circulating stories, though so inconsistent in their nature, that the most credulous could hardly in reason believe them, yet they were gladly received as they bore against one who is publishing to the world the near approach of the coming judgment. And shall it be said that they were assisted by some who stand on the walls of Zion? Would to God that the reverse were true. Oh, why resort to such measures? By so doing are ye not at least shutting the kingdom of heaven against men? And again, why in such haste? do ye not know that if it is of men it will come to nought, but if it be of God, ye cannot overthrow it? But I leave this, as each one must give an account for himself at the judgment seat of Christ, and happy will they be, on whose skirts the blood of souls will not be found.

Our meetings are still encouraging. O, may we all feel more deeply the injunction laid on us by our blessed Savior, "What I say unto you, I say unto all, WATCH," for we may be assured that in such an hour as we think not the Son of Man cometh.

GRANVILLE N. S. May 27, 1844.

Sister Phebe M. Shaw writes from Iron town, Clements, N. S. much to the same effect; and enquires, "Are brothers Martin and Hazen alive and well?" and adds that enquiries are often made respecting them. We are happy to inform our friends in N. S. that Br. Martin is in the field, and in the enjoyment of remarkably good health, in *soul and body*, we should think.

Of Br. Hazen we cannot speak particularly as we do not recollect to have heard directly from him recently.

LETTER FROM BROTHER J. D. JOHNSON.

DEAR BRETHREN OF THE ADVENT HERALD:—I have read your paper for nearly three years past with great interest. I expect to read it until Israel's hope is consummated by the appearing of our Lord. I have done something towards scattering its Glad Tidings in three states, Maine, Mass., and New York. I trust the friends of the Bridegroom will not be weary in well doing in this "hour of trial which is come upon all the world;" "for in due time we shall reap if we faint not."

I left Worcester, Mass., my native place, for Western New York, in October 1842, since which time I have been in this State trying to sound the trumpet of Jubilee, and have denied myself the privilege of returning, even once, to see my friends. As none of them were dependent on me, I dared not return while I could do more good here. Work enough to search out the lost sheep, and open doors enough, not popular meeting-house doors, for we are giving the last call in the highways, and hedges, Luke xiv. 23.

"Therefore" says Paul, in 1 Cor. xv. 58., after having presented clearly the glorious doctrine of the resurrection, as the gospel, "which he preached, which also ye have received, and wherein ye stand," verse 1. "Therefore [seeing ye have such a hope as is presented in this chapter,] my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Our work is not yet done, let us then keep every wheel of the machinery going. The Lord has been showing us in this region that it is not too late to labor for sinners' salvation.

Brother Smith of Rochester, came here about four weeks ago. There had only 2 or 3 lectures ever been given here before. He hired a school room, and paid his own board at first. This son of thunder has stemmed all sorts of opposition, and the drunkard, infidel, and swearer, backslider, and Christians, in this and neighboring towns, are rejoicing that they have heard the Midnight Cry. Even since the 21st of March, between twenty or thirty have been converted in this place within four weeks. Last Sabbath I baptized nine willing converts, some of whom came out of the water praising God aloud, and several more are expecting to go forward next Sabbath. Last Sabbath we also attended to the ordinance of the Lord's Supper. Brethren Macomber from N. E., and Smith were present. Some, who for years belonged to the nominal church said they never so fully discerned the Lord's body. O Glory to God, my soul has been feasted.

The work is still going on here. O pray for us. Our choir of singers is mostly composed of praying boys, about a dozen of whom have been converted. Praise ye the Lord. Yours in hope of soon seeing the King in his beauty.

JONAS D. JOHNSON.

Le Roy, Genesee County, N. Y. May 29th, 1844.

News.

FRIGHTFUL CONSPIRACY AT DAMASCUS.—The *Manheim Journal* quotes a letter from Constantinople of the 30th ult., stating that a conspiracy for the massacre of the Turks, and the establishment of a native government, had been discovered at Damascus. More than 600 Arabs of the best families are said to have been in the plot. They were betrayed by one of the conspirators, whom they massacred in the streets, on the discovery of his conduct, amid cries of "Death to the traitor." On this occasion a conflict, in which several persons are said to have been killed and wounded, is reported to have taken place between the Turkish troops and the Arabs.

SICILY.—Great excitement prevailed at Palermo on the 25th April, in consequence of intelligence received from Messina and Catania. In the first of these two cities, there was said to prevail a contagious malady, which carried off the people by thousands. At Catania serious events were believed to have transpired; which rumor shaped into a popular movement—the outbreak of a conspiracy having extensive ramifications.

FROM HAVANA.—By way of Baltimore, we have dates to the 16th May. The market remains with out variations, and the drought still continued—no rain having fallen for nine months.

The latest advices from Sidney, New South Wales, received at New York by the Akbar, represent the financial condition of that and the neighboring settlements as very embarrassing. One sixth or one seventh of the able-bodied population of Sidney are destitute and wholly dependent, or fast falling into a state of entire dependence upon public charity.

RIOT IN CANADA.—The Rochester Advertiser of Saturday says:—"We regret to learn that there was a row at Whitby, (Canada West) on Wednesday, at which several persons were injured—one it was feared mortally."

OBITUARY NOTICES.—It is hardly consistent with the size and design of our paper to devote a portion of it weekly to a record of deaths, though it would doubtless be very gratifying to our friends to know that the Advent faith, as it looks to the most alarming of all events, prepares its believers for the next event in importance, viz., death.

Brother Cornelius Marden writes, that his father, who has formerly preached in Wolfboro' and Eaton, N. H., and more recently in Brownfield, Me.,

died on the 7th of May last, aged eighty years, in Prospect, Me., where he has of late resided.

His mind, it appears, had been a good deal exercised for a long time upon the indications of Providence in the world at large, and when he read the views of Mr. Miller, he saw much that agreed with his own views, so that when he heard the lectures of Brother Preble, at West Prospect, he was convinced it was the truth and the work of God. During his last sickness, he was strong in the faith that time would soon wind up.

Sister P. D. Lawrence of Falmouth, Mass. writes, that her companion in life was taken away on the 5th of April. "He died in strong faith of soon meeting us again in the New Jerusalem." We are happy to know that she is so fully sustained under her bereavement.

We shall probably give our readers the interesting "Apology" of Bro. Cox in our next. These "confessions" and "apologies" of the Adventists seem to afford but little consolation to our opponents.

Letters received to June 15, 1844.

W B Start by pm \$3; pm Mobile, Ala.; J and A Henderson; T E Jacobs; J K Kimball by pm \$2; S Braley by pm \$1; D J Robinson; J Hewes by pm \$1; J W Dyre; M C Neff; G S Miles \$20; R Hutchinson and others; F Westby by pm \$1; Clarissa Stow 50c, E M Towne 50c, J Coolidge 50c, G Livermore 75c, Smith and Crane 50c, C Barnes 50c, E Smith 50c; A Barnes 50c & P Crosby by pm 50c; C D Turner \$4, & D Brackenridge \$1 by pm; pm Kingsbury, Ia.; J Lyon by pm \$1; Wm Wyer by pm \$1; H J Pratt by pm \$1; pm South Orange Ms; J W Fawcett by pm \$1; J V Himes; D M Trickey; pm Newton, Upper Falls Ms; S Miliken \$4; Widow C Rice \$1; Asa Stiles \$1; M Thayer by pm \$1; J B Cook; C Marden; S Hooper by pm \$1; P D Lawrence \$5; E Canfield; Hannah Stone by pm \$1; — Philbrick by pm 50c; pm Mount Holly Vt.; Mrs J Moulton by pm \$1; S Bliss; T L Tullock; H Hill by pm \$1; James Carliss and W Brittenham \$1 each; J Pulsifer by pm \$1; D Daniels \$2; L Bullough; pm Greenwich N Y; S Kimball by pm \$1; C Dinsmore by pm \$1.

Packages Sent.

G S Miles Albany N Y; Geo French South Woodstock, Vt; E C Galusha 17 Arcade Rochester N Y; J V Himes 9 Spruce St NY, 3 packages; J Litch, 41 Arcade, Philadelphia.

Conferences & Campmeetings.

ADVENT CAMPMEETING. The Advent brethren are hereby notified that there will be a campmeeting, if time continue, on Sugar Hill, about one mile from Franconia Iron-Works, on the land of Bro. Joseph Taylor; to commence on July 2d, 1844. Bro. Himes, Litch, and T. Cole are requested to attend, and all other lecturers who can make it convenient. The brethren generally are invited. And all who can should bring their tents. Arrangements will be made to accommodate those from a distance.

In behalf of the committee,

MOSES CHANDLER.

Franconia, June 5, 1844.

NOTICE. The Eastern Christian Conference will meet in Liberty, Me. at the Advent Tabernacle, the 3d Friday of this month, D. V. Will some of the Brethren at the West visit us at this session of the Conference.

June 3, 1844.

D. E. LONGFELLOW.

ADVENT CONFERENCE. There will be a Second Advent Conference in Grafton, Vt. the Lord willing, to commence on Wednesday, July 3d, at 10 A M, to continue over the Sabbath. Our brethren in that vicinity are invited to attend. Preaching brethren are especially requested to come, filled with the blessing of the Gospel of Christ.

In behalf of the brethren,

G. W. PEAVEY.

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Bro. Cole, Litch, Himes, and others will be in attendance.

A Second Advent Conference will be held, if time continue, at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o'clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other Advent lecturers are invited; we hope the brethren and sisters, all through that section, will attend. By request,

L. KIMBALL.

NOTICE. An Advent meeting will be held in Hermon, Me. 5 miles from Bangor, on the road leading from Bangor thro' Hermon, to commence on Friday the 21st of June inst. to continue over the Sabbath. Our preaching and other brethren, from different parts of the country, are invited to attend. Com.—Israel Damman, Zenas Chamberlin, W. H. Ireland.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 21. }

Boston, Wednesday, June 26, 1844.

WHOLE NO. 165.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

WHO MAY ABIDE HIS COMING?

MAL. iii. 2.

Oh! who may abide the day of his coming,
That day of destruction, of vengeance and dread?
Oh, how will the high looks of vain man be humbled,

Before the great Judge of the quick and the dead?

He comes, who was once but a destitute stranger,
Despised of his brethren, "acquainted with grief;"
The babe that was cradled in Bethlehem's manger,
Now of armies victorious the leader and chief!

The mighty Jehovah, in splendor how awful,
Begirt with omnipotence, justice, and truth;
Attended by myriads of witnessing angels!
No heart can conceive what that day shall bring forth.

Will the sceptic abide in the day of his coming,
Or lift his bold front in defiance of wrath?
In the ranks of the sinner his place shall be vacant,
Before the dispenser of life and of death.

For the doubts of the infidel now are removed,
The jest of the scoffer is vanished forever;
The hope of the hypocrite false too has proved:
Will it ever return to him? Never, oh, never.

The boast of the pharisee, too, has departed,
The glance of his Judge has laid all his schemes low;
He has called on the mountains and hills to fall on him,
For the garment self wrought will not cover him now.

But the Christian, attired in the robe of his Savior,
Sufficient to shelter and save from the storm,
Plants boldly his foot on the rock of salvation,
And knows he shall find it eternal firm.

Bib. Record.

Brother Cox's Apology.

This very interesting article we copy from *Zion's Herald* of June 13th, 1844. It has afforded us much gratification as an exhibition of Christian frankness, as an expression of unyielding decision in maintaining the evident bearing of the prophecies, as held by the Adventists generally, and as a timely and judicious correction of what we have always re-

garded as a suspicious position in reference to the office of the spirit.

That the Holy Spirit has an indispensable part to perform in the work of man's salvation, from beginning to end, is a clearly established Bible truth. That human weakness may misconstrue its teachings, and that the devil takes advantage of this, as he does of every circumstance of our earthly condition, so that we are liable to be deceived, is equally evident. That we have no means of detecting all the mistakes into which we are liable to fall, but the word of God, we are fully satisfied, and therefore we should become as familiar with that as the broker and bank officer are with their counterfeit detector. But read the article.

AN APOLOGY.

Some more than two years since, after investigating the subject as extensively as I then could, I embraced the opinion, and believed, as I think, *with all my heart*, that the Redeemer of the world would come to Zion from the clouds of heaven 1843, or within a few months of it. The idea on my mind was that the 2,300 days, spoken of by Daniel the Prophet, were years, and at their termination Christ would come in the clouds of heaven, for the destruction of Anti-christ, and set up his everlasting kingdom, and that those days or years would terminate as early at least as within a few months into 1844. When I embraced this opinion I received a remarkable divine manifestation, such an one as is unusual in Christian experience, at least with me. I took it at the time as an attestation of the truth of what I had embraced.

After conversing about it, and occasionally alluding to it in public for a little more than a year, and feeling quite certain that I was not mistaken, though I generally prefaced an allusion to it with the remark that I was a frail, fallible being, I published it to the world, and stated that I thought it to be the witness of God's Spirit to the truth of the theory, or rather of the specific time of the Advent. I thus did because it was the time on which my mind had been laboring. Some two months more or less after publishing this statement, and after an unusual exercise of mind, I set myself to work to ascertain definitely when the supposed year closed. From the best light I could obtain, I came to the conclusion that it would close at farthest as early as the last of May—the present month; I thought as early as the 25th. Let me here remark, lest some might think it the result of excited feeling, that the Divine manifestation I received came to me *unexpected, unsought*, as much so as it would be for the reader now to receive it. This made it the more certain with me. Besides, in two or three instances, though not in the high sense first alluded to, it seemed renewed to me, not at my will, but when on the point of reviewing the ground, to ascertain if I were not wrong. This made me firm; and I suppose, with the grace usually afforded me, though I have seen

the time I would gladly abandon the idea for peace sake, yet I suppose *nothing* could have separated me from it in the present world. I clung to it as a trust from God for which I was accountable, and nothing but the loss of my integrity could have taken it from me. I asked no man to believe as I did, I made it no test of salvation or of fellowship, unless God required it at their hands, of which *they*, not I, must judge. I was sometimes afraid that others might lean upon me for their faith: this I deprecated. I wanted all to examine for themselves. But I claimed the privilege of believing what I supposed to be the truth of God's word, though it were against the world; and to express my opinion of it, not recklessly, but when I thought myself called to it by the movements of grace upon my heart. But time has taught me that I was in error; and that I have attributed to the Spirit of God what belonged to a frail mortal, though in the integrity of my heart I did it. God meant it for one thing, I took it for another. But perhaps the reader may ask, are you sure even now that you are mistaken? May not the indefinite time of the fragment of a year yet bring about the great event and meet all our hopes? I answer I have been mistaken, whatever may be the events of the future, and I have certainly committed an error in the deductions I have drawn from the circumstance named; and it is meet that I should confess it, and I do it gladly. As to the future I know nothing, and as it does not become me to speculate, so I would seek another solution than that of specific time, or none at all.

As to the many speculations, as to what we should do if the time passed, and our hopes should not be realized,—intimating that we should give up our Bibles, our experience, et cetera, I can only remark, he must have but little grace, and one would think as little sense, who could conclude that a man would sooner give up God and the Bible, and Christian experience, than to admit *himself* in error, whatever might be the circumstances. God and the Bible and Christian experience have been the light and solace of the world too long to be abandoned for *anything*, any circumstances whatever; for they have *all* the evidence of which they severally are capable.

Let me say too that this was no hasty matter with me, in relying as I did upon this Divine manifestation. Early in my Christian experience my mind was called to the movements of the Holy Spirit upon the heart, as a teaching spirit, as leading into truth. I saw the error into which many had fallen, and during the years 1832–3–4, my mind was almost exclusively occupied with the subject; and I then thought I had found laws by which I could determine the voice of the Shepherd, in *special cases*, without error. From that time to this, I have supposed I have been at times, when there was no other source to be instructed from, and *only* then led by this divine teacher. In no clear case, that is, clear to my own mind, though often proved, have I, to my present recollection, been mistaken. This gave me the confidence I have manifested. But I will not

detain the reader; and will only add, that I believe as firmly as ever that the last great events of Daniel's prophecy are yet to be fulfilled—and that we are on the eve of their fulfillment—and that the Savior will soon appear for the final redemption of his people, and the establishment of his everlasting kingdom—even so. Amen. G. F. Cox.

Saco, May 28th, 1844.

P. S. The influence that I have desired and contended that this doctrine should have on myself and others, has been, that every good work should be kept in motion—every man at the post assigned him by providence; only redoubling our energies as the event advances toward us. As the sun at a distance would melt gradually the mountains of ice, but on approaching us suddenly, would dissolve them *en masse*; so by the coming of that day—its being even at the door, its natural influence should be to dissolve all the icebergs of the heart, and open all the fountains of charity to their utmost extent.—I am of the same opinion still. I say this for those who have been with me in the advent, rather than for myself. G. F. Cox.

LETTER FROM BRO. J. B. COOK.

Dear Brother Himes:—You see by my date that we are far distant from each other, but I trust we are not distant from the rest which remains for the people of God. Wife said, the other day, "How far we are away!" I told her that I did not feel far away. The Lord seems to be the home of my soul, and very near, so that I feel quite at home, notwithstanding every face and each scene is new. The affections of our souls are turned away from this world, which is reserved unto fire, and I pray that this may be our experience more and more, till we can each say with truth, as did the apostle, I am "crucified to the world and the world unto me. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me."

We are glad to be separate from the world and a worldly, time serving church, just as much as we are. We KNOW that the church in Middletown, Ct. did not oppose me except on principles of worldly pride and policy. This is not judging their hearts, except so far as their hearts appeared in their actions. They could have borne with my preaching the "blessed hope," even "the glorious appearing of the Great God and Savior Jesus Christ," had it flattered their pride, or conduced to their influence over the public mind. Any church could bear the preaching of a Bible doctrine in Bible language, if they would. When they compel a beloved pastor to suppress his convictions of such a truth, as that of the Redeemer's return—a truth comprehending the Christians calling, the Christian's HOPE—a truth involving the Savior's name, we know that it is not from reverence to God, or love to his truth. 1 Thess. i. 9, 10. Titus ii. 11—14. Hebrews ix. 28, x. 37.

The time was alleged to be the offensive feature; but all that I then believed—all that compelled me to the conclusion that the period of 2300 days would soon expire, was stated in Scripture language. Neither they, nor others with whom I freely conferred, began to give a Scriptural reason for expounding the revealed time of "the end," differently from what I felt bound by the language, to expound it. As this was the conclusion to which the language, sustained by the "general," nay, "almost universal custom" of interpretation led me, I honestly avowed it. I am glad that I did it, though it cost me my reputation, friends and home, with domestic comfort. I acted according to the light I had—and was blest in the deed. Had I done differently, I could not have

had a clear conscience. Those who saw the time as I did, and suppressed their convictions, have, I apprehend, suffered a loss of conscious integrity, a loss of comfort in prayer, which will not tend to give them "confidence before" Jesus "at his coming."

"But you were mistaken in your calculation?" Yes, in one point, that of chronology. The remark was often made by me that our exposition of revealed time was certainly right; as to our chronology, after a prayerful review of the subject, my conviction is, that we have erred only in so far as our chronology varies from the exact time, and that variation we know cannot be of any considerable amount. The prophetic events, "the signs," and the predicted state of the church and the world, all confirm our conviction that we cannot be far from right as to the time of "the end," therefore, we are looking with increased confidence for "the blessed hope." We have nothing but the event to "look for," nothing but to "love the appearing" of our Lord, and prepare ourselves and others for it.

There is a goodly band of brethren in St. Louis. You and others are earnestly desired to visit them with the "Big Tent," if possible. They will do all in their power to sustain you. The brethren in Springfield have increased in confidence instead of throwing aside their Bibles; Christians are in every place quickened and profited by the plain proclamation of Divine truth. It is so in this place. We are deterred from going to Indiana, by the badness of the roads. In the mean time we go, the Lord willing, to Ottawa. We are in good spirits. "The smile of the Lord is the life" of our souls. Yet a very little while "and the coming One will come and will not tarry." Amen! and Amen!! J. B. Cook.

RICHLAND, SANGAMON COUNTY, ILLINOIS.
May 31, 1844.

The Promises.

GOD'S PROMISE TO ABRAHAM AND HIS SEED.

Gen. xvii. 1—9.

"And when Abram was ninety and nine years old, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, as for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee; and I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (See also the promise to Isaac and to Jacob, Gen. xxvi. 1—6; xxviii. 10—16.

THE SURETY OF THE PROMISE.

"When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them the end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to

lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. Heb. vi. 13, 20."

WHAT ARE THE SEED TO LOOK FOR, ACCORDING TO THE PROMISE?

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. Heb. xi. 8—11, 16. But now they desire a better country, that is, an heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a city." As the land of Canaan was called God's Sanctuary, and God's mountain, (see Ex. xv. 17, and Ps. lxxviii. 54.) it was there they expected the city would be located, (see Ps. xlviii. 1, 2.) "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King." Also Isa. xxiv. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients (Abraham, Isaac and Jacob) gloriously." We say as did Paul, "here we have no continuing city, but we seek one to come." The New Jerusalem that John saw coming down from God out of heaven, twelve thousand furlongs, which is equal to 1500 miles, square, and its wall 144 cubits, with its 12 foundations, I think will come when the Sanctuary is cleansed to receive it. Read 1 Pet. i. 3, 4: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Is not this inheritance, that Peter speaks of, now reserved in heaven, and ready to be revealed in the last time, and the New Jerusalem, that John saw coming down from God out of heaven, one and the same? It certainly is. (Again read Matt. xxv. 31 to 35.) "When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, come, ye blessed (they which be of faith are blessed with faithful Abraham, Gal. iii. 9,) of my Father, inherit the Kingdom prepared for you from the foundation of the world." Now are not this Kingdom, prepared from the foundation of the world, and the New Jerusalem, and the inheritance of the saints, all one and the same? It seems plain to me that they are. Therefore the Kingdom will come when Jesus comes, who shall judge the quick and the dead at his appearing and his Kingdom. (2nd Tim. iv. 1.) The signs of which the Savior said, "when ye shall see them come to pass, know that the Kingdom of God is nigh at hand," (Luke xxi. 31,) I believe have all taken place. Therefore I know that the Kingdom is nigh at hand.

The language of my heart is Come, Oh, Come, Lord Jesus, and come quickly.

D, M. TRICKEY.

LETTER FROM BR. N. BILLINGS.

DEAR BR. HALE.—As it has been my privilege to visit and proclaim, to some extent, the doctrine of the speedy coming of the Lord, in several of the N. England States, within these few years past, I wish, by your permission, to say a few words, through the columns of the Herald.

TO MY FRIENDS AND BRETHREN.

Dear Friends,—I have frequently thought, within a few weeks past, that some of you might like to know how my faith in the Advent doctrine may be at this time—since, (as they say,) the time has gone by; to such I would say,

1. I believe the word of God teaches the regeneration of this earth in the restitution of all things, and that it is to be the eternal abode of the righteous in their resurrection state.

2. I believe the second advent of Christ will be pre-millennial, and that the various portions of Scripture which by many are supposed to teach a millennium in this world, are only to have their fulfilment in the world to come, when, in the language of the Council of Nice, the earth will be pure and holy, the land of the living, and not of the dead.

3. I believe that the Scriptures teach the doctrine of two resurrections, viz. of the just and the unjust, the resurrection unto life, and the resurrection unto damnation; and that the 1000 years of Rev. xx. mark the time between the two.

4. I believe that the 2300, and also the 1290 and the 1335 days of Daniel are symbols of years, and that St. John, in his chronology of prophecy, has followed the same rule; and furthermore, I believe that when the 2300 days are fulfilled the sanctuary will be cleansed, and the host no longer be trodden under foot. Also, at the end of the 1335 days, Daniel will stand in his lot with all the risen saints. But, as I have frequently expressed strong confidence in the termination of the prophetic periods in the Jewish year 1843, some of my friends may like to know how my faith has been affected by the passing away of that year. In reference to that, I would say, that I have been unable to find any other time for the termination of the prophetic periods; but as the event has not arrived, I attribute the seeming delay to the variation of human chronology from God's time, and feel that I should be looking for my Lord constantly, till he shall appear, and trust my faith will last till it be exchanged for sight.

I believe, in accordance with Hab. ii. 3, that the tarrying of the vision is only apparent, and not real; for, at the end it shall speak and not lie, though it tarry, wait for it, because it will surely come, and will not tarry.

I would further say, that if any are anxious to know whether, after all, I am not sorry I ever attempted to promulgate the Advent doctrine, I would say, *No, by no means.* I only regret that I have done so little in the cause; and, should time continue a little longer, I hope, if it please the Lord, to engage anew in proclaiming the glad tidings of the kingdom, when and wherever the Lord in his providence may open the door. Yours, patiently waiting.

N. BILLINGS.

Boston, June 19, 1844.

LETTER FROM BRO. M. D. WIGHT.

BRO. BLISS.—Permit me to say a word in regard to the Advent cause in this place. Though we are few in number, and have but few privileges of hearing those Watchmen who are sounding the Everlasting Gospel; "*the hour of His Judgment is come,*" yet we meet often to encourage each other in looking for that blessed hope and the glorious appearing of our King. And though all manner of evil may be spoken of us, and our testimony be rejected, and we be considered deluded fanatics, yet we feel that the time has come when we may look up and lift up our heads rejoicing that our redemption draweth nigh. "For yet a little while and he that shall come will come and will not tarry." For near two years past I have been interested and profited by reading your most valuable paper, as well as the Midnight Cry, having taken them in my family, and

circulated them amongst my neighbors and friends, that dare to read upon this important subject. I was conversing a few days since with an aged man who was 22 years of age at the time of the darkening of the sun in 1780. He said that a girl in his family, during the darkness, took the Bible and read the prophecies respecting the sun being darkened and the moon withdrawing her shining, which was then thought to apply at that time. Another man who is now 86 years old also says, that at that time many thought the day of judgment had come, and that the minister where he then lived went out from his house and told his neighbors that he expected every moment to hear the blast of the last trumpet. And still, with all these evidences before us, many are saying, what signs have been given, where is the promise of his coming, all things continue as they were. But may all the true believers, continue watching, and hope to the end, that they may receive a crown of life.

Wales, June. 17. 1844.

LETTER FROM SISTER H. B. WHITE.

BROTHER HINES:—I have been a reader of the Signs of the Times ever since the paper was first published, but did not become a firm believer in the glorious doctrine it contained, until last fall; when I read brother Brown's experience, I felt determined, God being my helper, to give the subject a thorough investigation for myself; which I did, by searching the scriptures daily to see if these things were so. And I soon found it was Bible doctrine, and I would add my feeble testimony with hundreds of others, and say,

"When my heart it believed,
What a joy I received."

Yes, it was joy unspeakable and full of glory. But oh; the warfare that ensued! I felt it my duty to tell my brethren and sisters in the church of which I was a member. And for this I was treated with coldness and neglect. I soon found that our minister was determined I should not enjoy the privilege of speaking of my glorious hope, in the meetings which he attended, and I then felt it my duty to ask my dismission from the church over which he presided. Yes, I can say that I was then willing to sacrifice my good name in the world with nominal friends, reputation and all, for Christ's sake. I then felt willing to lay down my life as my Savior did his, if I could but be the instrument in the hands of God of saving one poor soul from ruin. I find to obey God in all things, is more acceptable to him than sacrifice. Yours in the bonds of Christian love.

HANNAH B. WHITE.

Long Plain, May 24th, 1844.

"ARE YOU A FOLLOWER OF MILLER?" A few days since, I stepped into a shop on business, in Washington Street, when immediately in came a man, blustering and swearing as though that was his peculiar delight. The shocking profanity of the man induced me to check him gently, as if to curb the error. He immediately turned upon me, saying, "Well, you are a follower of Miller, aint you?" I hesitated. What, thought I, are "the followers of Miller" the only ones in Boston from whom the profane have expected any reproof? Have the great mass of professing Christians here been conformed to the world, and not rebukers of iniquity? Alas! it is too true. Now, whatever blame may be attached to "the followers of Miller," and with what degree of justice or injustice, it is just to them that it should be remembered that they have firmly rebuked both the religious and the irreligious profanity, which the great mass of professed Christians have winked at. "Honor to whom honor is due."—*Genius of Christianity.*

The Bible Dangerous.—Yes, the Bible is indeed a dangerous book—but for whom? It is dangerous for infidelity, which it confounds; dangerous for sin, which it curses; dangerous for the world, which it condemns; dangerous

for Satan, whom it dethrones; dangerous to false religions, which it unmasks; dangerous, ay, highly dangerous to every church that dares withhold it from the people, and whose criminal impostures or fatal illusions it brings to light.—*Adolphe Monod.*

WHO OUGHT TO BE PUNISHED, THE DEVIL OR MAN?—The late John Thomas, one of the missionary brethren at Serampore, was one day, after addressing a crowd of natives on the bank of the Ganges, accosted by a Brahmin as follows:—

"Sir, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas.

"Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, and not man, ought to suffer the punishment."

While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas, observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied,

"Brahmin, do you see yonder boat?"

"Yes."

"Suppose I were to send some of my friends to destroy every person on board, and bring all that is valuable in the boat; who ought to suffer punishment, I for instructing them, or they for doing this wicked act?"

"Why," answered the Brahmin with emotion, "you ought all to be put to death together."

"Ay, Brahmin," replied Mr. Thomas, and if you and the devil sin together, the devil and you will be punished together."—*Y. Comp.*

An aged Brother from New Hampshire writes:—"I am an old man of 73 years. I have lived in hope through the grace of God forty-three years. I have been settled in the faith more than a year and a half, that the coming of Christ was near, even at the doors. I read all the Advent books and papers I can get. I have not hesitated to declare my faith in public meetings, and families when opportunities presented, and it was likely to do any good. I am feeble in health at this time, and not able to do much, but I cannot do without the "Herald" to read, and I will try to pay for it. I would read more of your writings if I could get them, but I am poor and cannot pay for them, and I do not love to beg another man's property. Continue to send my paper till you hear from me, or till time shall end.

S. K.

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

THE SURE WORD OF PROPHECY.—Brother Gross, of Albany, has issued four numbers of a paper with this title. The first two numbers are one sheet, containing much important information in chronology, especially bearing on the age of the world. The other two numbers exhibit the wonderful historical fulfillment of the prophecy in the last three chapters of Daniel. Price 3 cents per number.

Brother Litch will lecture in Rochester, N. Y., on Sabbath next, June 23.—At Buffalo on the 24th inst.—Cleveland, O., 27th inst.—thence will go to Akron and Cincinnati, where he will remain a few weeks, Providence permitting.

PROFESSOR SIEXAS.—The report in the Voice of Truth, in reference to this individual, is too well founded. We hope our friends will beware of him.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JUNE 26, 1844.

The Anniversaries.

"This is an age of oddities let loose."

Anniversary week brings all the hosts of Christian, moral, benevolent and sectarian warfare, popular and unpopular, with their officers and banners, and arms, and

"Drums and trumpets and great guns,"

into the field at once.

Here the operations of the past year are particularly reported, the openings for the future surveyed, their resources for further operations estimated, and the plans for new campaigns struck out.—The leaders of each host, in the mean time, firing the souls of their brethren who fill up the ranks to gird on the armor anew, to frown away all difficulties, and to press boldly on to victory. And the intelligent and Christian spectator cannot fail of finding much in this array, and manoeuvring of heterogeneous armies, in such contiguity to each other, to inspire the most ardent hopes, and the most gloomy fears, to afford the highest gratification, or to fill him with the deepest disgust.

First, highest and holiest in the long militant line we would place

THE "BIBLE SOCIETY."

There can be no risk, no drawback, no mistake, unless it be in the too small outlay and distribution, in the operations of that division of the great army. To their part it falls to supply the only repository of unfailing wisdom in this world, or the means of salvation in the world to come. There may be those enlisted to fight its battles, who value their station for the opportunity it affords of exhibiting or enriching themselves, but still the best gift, unless we except that of the Son and the Spirit of God, and the holiest work ever committed to man by his Creator, is in their hands. He has given his angels charge concerning it, and on its stern and immutable declarations hangs the success or defeat of all the mighty host, however vast and ample their machinery now in the field. Many of the other sections of the line profess to bow to the high claims, and be guided by the teachings of the Bible. And though there may be a measure of love for it, and a good deal of sincerity, there would be found, it is to be feared, much hypocrisy, and not a little of the base selfishness which values the Bible, just as the banditti value the honors of their nominal chief, because they can be used to subserve the policy of the clan. To them the light shines in the darkness, but the darkness comprehendeth it not. The high and immortal purposes of man's creation and redemption which it unfolds, are lost sight of in some little, selfish and earthly interest, and the Bible is perverted to subserve the unworthy purpose of its attainment; as if Heaven had created angels, and commissioned them, with the Son of God himself, to our earth, for the sole object of putting money into a man's pockets, of erecting for him an eternal mansion in our perishable earth, of guarding the forms and dogmas of a sect, which may be as vile as a cage of unclean birds, or of multiplying disciples for such a sect, in a world of sinners hastening to the judgment, whose salvation for eternity depends upon making the right use of the merciful provisions of the moment.

Among all these hosts who profess allegiance to the Bible, there is but one who deem it worth their while to sit down and investigate its contents; and this little band, simply because they have the Bible

so clearly on their side, are at the same time the scorn and terror of all the rest.

Of the popular divisions of the vast army,

THE MISSIONARY ORGANIZATIONS, next to the Bible society, would claim the attention of the Christian. And so far as their work of preaching the gospel is concerned, the missionary society is behind no other. But its hopes, as to this world, and its corresponding plans, are so far from the apostolic model, that it is doubtful whether there could be found a greater disregard for the plainest testimony of the word of God, among those who reject the Bible entirely, than among the most distinguished advocates of the missionary cause. The purposes, plans, and hopes of the missionary society express those of all the popular Christian organizations, so called, of the age; and it is remarkable that the semi-infidel or philosophic organizations profess to have the same object in view, to be accomplished, of course, by different means.

What are the hopes, and what the work contemplated by these professedly hostile agencies and organizations? Let them answer for themselves.

THE POPULAR CHRISTIAN SOCIETIES.

"The action of these Societies has a most important bearing on the kingdom of Christ. The salvation of unnumbered millions, and the speedy spiritual renovation of the world, may largely depend on their prosperity. And this prosperity greatly depends on the confidence, and contributions, and cordial co-operation, and prayerful interest of the Christian community. All our most important duties lie in honoring God, and in doing good to the souls of men. The officers and conductors of these great instrumentalities desire to commend their doings to the approbation of God and their fellow Christians. And for this reason it is important that the annual exposition of their affairs, and the addresses from influential men should be as widely disseminated as possible. We hope that a careful reading of these doings and addresses will serve to enlarge the hearts, and open wider the hands, and increase the faith of Christians, and lead them to more earnest prayer, and untiring effort for the speedy conversion of all mankind to the faith of Jesus Christ."—*N. Y. Evangelist*, June 6.

THE SOCIAL PHILOSOPHIC. (?)

"The error springs from false society, false relations. The cause being known, the remedy becomes easy. Remove those causes: re-organize society, so that those false relations may be avoided, and when once on the right track, Humanity shall flourish in the full enjoyment of all the blessings of a life of love and abundance.

"This is the golden rule of true reform: to learn to remove the Cause, and the Effect ceases. We all know that the present active benevolence of the day, as manifested in our Missionary, Bible, Tract, Temperance, and Anti-Slavery Societies, if concentrated upon right principles, and having for its object to establish true social happiness on earth, would radiate all misery and mysticism, all prejudice and bigotry. The same spirit which raises to-day the car of Juggernaut to crush its thousands of slaves, and the Suttee to consume its scores of widowed mothers,—this same spirit, if devoted to a proper object, would become a broad and mighty stream of happiness, sweeping like a flood upon vice and suffering, and changing this earth from Hell to a Paradise."—*Boston Investigator*, June 12.

Here, then, we have a plain statement of the hopes and plans and labors of these professedly well meaning, but opposite agencies. Let us compare their plans with that of the Lord of all.

Matth. xiii. 24—30, 36—43. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, WILT THOU THEN THAT WE GO AND GATHER THEM UP? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. LET BOTH GROW TO-

GETHER UNTIL THE HARVEST; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Then Jesus sent the multitude away, and went into the house: and when his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that sowed the good seed is the Son of man; THE FIELD IS THE WORLD, the good seed are the children of the kingdom; but the tares are the children of the wicked one: The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. WHO HATH EARS TO HEAR, LET HIM HEAR."

Their hopes and plans are not according to the will of God. He has made no provision for such a result. They cannot succeed.

The impossibility of accomplishing the work in their way, might be demonstrated by the experiments already made.

No agencies, no organizations ever have been or ever can be brought to bear upon man, in "this present evil world," so as to confer upon him the desired deliverance from the evils under which he is suffering, in this present world. It can be realized only in "the world to come," where man "shall be equal to the angels." This world is, and always must be, until our Lord Jesus Christ appears to "make all things new," a world of sin and suffering; and, to all those who would escape at last, the place for penitence and prayer, and faith, and patience, and trial and persecution. Sin will always triumph until it is destroyed out of the earth at "the judgment of the great day." And the manner in which it always has triumphed, shows us what we may expect, until the appointed end comes. The ingenious spirit of depravity in some form or other, has corrupted and perverted the wisest and holiest plans and institutions with which heaven could bless the world, and it always will, while the nature of man remains as it is. Infidelity in theory and corrupt christianity, twin sisters under different names, are only the outward expression of depravity, seeking the same end, under different forms, the gratification of self. The opposition between them is like that sometimes witnessed in the natural world, when bodies containing the same element, in a negative and positive state, are brought into contact with each other. Thus God has ordained that the evil should become its own antidote, in some sense, by destroying itself.

The truth and its disciples, repelled alike by both these forms of the evil principle, are under the power of higher affinities, and remain unaffected by the concussion, unless it be to shine the brighter, like the stars of heaven after the clouds of the tempest have passed away.

The character given by the Apostle to Popery, the grand personification of corrupt religion, "who opposeth and exalteth himself above all that is called God, so that he as God, sitteth in the temple of God," is its character now, as it always has been, in every place in which it has been, or may be found. That also is the character of infidelity, which is only another name for sin, selfishness, enmity to God. In spirit, and to the extent of their power, God is dethroned, his will violated, and the true interest of his creatures disregarded.

As to these popular organizations — Christian, moral and benevolent — we are very far, however, from feeling any opposition to them, in themselves considered. We have no sympathy for selfishness, or for inactive benevolence. We hold to making

the best use of everything which God has given us. And we all have much for which we should thank God, and our fellow men, as the result of these agencies. Let the whole army be kept in the field with this motto upon the leading banner—"Occupy till I come!"

Let the *missionary* societies, home, aboriginal and foreign, send forth faithful men to preach the preaching which God has bidden them. Let the *Sabbath school* unions obey the command of the Savior, and suffer little children to come unto him. Let the *education* societies give the helping hand to all those who feel that it is not good for the soul to be without knowledge. Let the *Sabbath union* do all they can to promote the observance of the Sabbath, till it shall give place to the Sabbath which remains to the people of God. Let the *temperance* army keep their banner unfurled, and their armor on, and every man at his post, to fight the battle to the last against the old unsparing enemy of all that is dear on earth, or holy in heaven. Let the *moral reform* societies expose the artifices by which the thousands of our brothers, sisters, sons and daughters are allured into the broad road to present infamy and future despair. Let the *Protestant association* gird on the panoply of the old reformers and martyrs, and guard the ark of our strength from the unhallowed touch of the profane emissaries of the man of sin, until he shall be destroyed by the brightness of Christ's coming. Let the *Seaman's friends* fit him up a home, and hoist the bethel flag, and give him the gospel in a manner and form, as generous and free as the souls who are to be saved by it. Let the friends of the slave thunder the anathemas of Heaven against oppression, and the friends of the prisoner see to it that their unworthy keepers do not starve and mutilate and murder them. Yes, let this good work all go on, and let it be done as God requires everything on earth to be done, with a view to "immortality and eternal life."

But when we are told of their "bearing upon the kingdom of Christ," and "the speedy conversion of the world," whatever our brethren may think of us, we must stand aloof and warn them that they are leaving that which is possible, and attempting that which is impossible, that they have forgotten the work which *may* be accomplished, and suffer themselves to be mislead and encumbered by attempting that which never is to be accomplished, or that which depends, in no sense, upon human agency.

To talk of the conversion of the world to Christ, is as unscriptural and idle, as to talk of reversing the fixed location of the sea and dry land. And to think of hastening the kingdom of Christ, is as presumptuous as it would be to think of regulating the rising and setting of the sun. Christ himself has said of both the righteous and the wicked, "Let both grow together till the harvest—the end of the world." And the kingdom will be established by him who "hath determined the times before appointed." The Nobleman has gone "into a far country, to receive for himself a kingdom, and to return;" and "in his times he shall show who is the only potentate, the King of kings and Lord of lords."

Nor do we object to the investigation of the purposes, relations and laws of every form of existence with which man has to do; or to the adaptation of the institutions and duties of man to these purposes, relations and laws, when ascertained.

We know that this must furnish the only sure basis of human improvement, and that all which is really worth having in society is the result of such an employment of the human mind. It is by such an investigation, moreover, that we are enabled to

arrive nearest to a true scriptural conception of the glory that is to be revealed in us, when death is swallowed up in victory. But when men promise, as the result of any discoveries which they have made, or arrangements which they may devise, that "humanity shall flourish in the full enjoyment of all the blessings of a life of love and abundance"—that this earth shall be changed "from hell to a paradise," however we may admire their agricultural, and other real improvements, we cannot help feeling as we should towards the man who was strewing his grain upon the bosom of the broad waves of the Atlantic with the expectation of reaping a harvest. Philosophers may discover the true theory, and philanthropists may lay their plans to carry it into practical life, and if the fatal and active elements of evil do not defeat the experiment in its infancy, as soon as it becomes productive of results sufficient to constitute a prize worth contending for, the labor which alone could give existence to the prize, will be forgotten in the contest for its possession. No such "paradise for humanity" can be attained by the agency of any power now within the reach of man. And for this very good reason, that however, easy it may be to tell when a man is sick, or even how he might be cured, a complete restoration can be effected only by a higher than human agency. Death will reign in spite of the patent medicines which cure everything, and sin will corrupt and destroy, and triumph in spite of any philosophy or social arrangements which humanity may devise or desire. We cannot therefore but pity the short sightedness which looks for help where it cannot be found, especially when it turns man away from the One on whom help is laid, and who will certainly complete the work of restoration.

The grand mistakes of these two classes of our fellow voyagers in reference to the subject of reform, as it relates to this world, appear to be these. All admit that there are bad hands at the helm, and while one class are endeavoring to get the ship under the right command, because they make such sorry work of it, there being so many more pirates, mutineers, ships cousins and mere passengers, who have no thought of behaving with any sort of decency, unless they can be accommodated, than there are of good and true men who are willing to do their duty to have all right—this being the hopeless position of one class, the other class are determined to blow up the ship or jump overboard.

For ourselves we would neither sink the ship, nor expect to find things in a very different state till the voyage ends. Till then we shall try to do our duty on board, make the best of the hardships and dangers of the voyage, be thankful that they are no greater, and that there is such a prospect of deliverance at hand, try to keep a good look out, and trust ourselves and the rest to Him who will make all right in due time.

But we would call attention to these anniversary doings as an indication of the *character of the age*, as furnishing important testimony to the *fulfilment of prophecy*, and as a *test upon our regard for the word and authority of God*.

To be Continued.

South Woodstock and Addison Meetings.

STATE OF THE CAUSE.

The Conference at South Woodstock, Vt., was well attended, and continued with deep interest for several days. We were very much gratified and interested, in meeting with our brethren in that part of the state. We attended meetings with them, the 8th, 9th, and 10th of June, when we left for the Addison Camp Meeting. On the Sabbath, notwithstanding the rain, the house was crowded; mostly with the faithful and true hearted servants, who are looking for their Lord. It was thought if the day had been

pleasant the house would not have held one half the people. So much for the "Death of Millerism." Whether it has been dead or not, the cause of God was never in a more flourishing state among them than now.

ADDISON CAMP MEETING

Commenced on the 11th inst., and continued with unabated interest for one week. This in many respects, was one of the best camp meetings we ever had. The saints were full of faith and the Holy Spirit. The lectures of bro. Miller, Litch and others, were seasonable and produced a mighty influence. The prayer meetings were marked with deep solemnity, and strong faith in God. We had a few conversions, and many cases of restoration from a backsliding state. Twenty-five happy souls were immersed in Lake Champlain, which was only a few rods from our camp. But as you will have a more full account by another hand, I will say no more.

CHURCHES.—THE SEPARATION—CHARACTER OF THE MOVEMENT.

We found that the friends and supporters of the Advent cause, had as a general thing left their respective churches, and declared themselves free and independent of all associations that stood opposed to the Advent at hand, whether they professed *friendship* or *hostility*. I could not learn that they rejected the idea of a true ministry or church, or the only *creed*, the BIBLE. But cling to all these with more interest than ever. They have regretted the necessity of this step. But it was a case of life and death; *certain death*, if they remained in the old organizations, deprived of their rights and "meat in due season." Life, if they gave up all for Christ and for his truth. The fruit of this action has been, and still is—life; a vigorous and strong faith, and a more thorough consecration to God and the Advent cause.

It has been said, that this movement was got up and carried forward by indiscreet men; disorganizers, come-outers, &c. That there may be some such persons among us, we will not deny; but that the great body of the Advent believers, who have left the churches, are such *we do deny*. We say without fear of contradiction, that they are from among the most wise and judicious, and experienced members of the church. And more, they are from the most intelligent, pious and devoted. And are carrying out the great principles of the gospel in lives of self-denial and consecration, that some of their accusers at least would do well to imitate. And though I may not perfectly accord with them in some applications of Scripture to the Protestant Churches which in all conscience are bad enough; yet I feel to stand with them in the humblest position, shoulder to shoulder, in sustaining the Advent cause, till it be consummated by the Advent of our King.

The church have taken such a course in relation to the advocates of "the faith once delivered to the saints" that they could not honestly live with them: And notwithstanding the remonstrances against leaving the churches, heretofore, God has led his people out into a large place, and into rich pastures; and we believe the hand of God is in this matter: although we never anticipated such a result, in the commencement of our labors—We expected our King to come, and the gathering angels to have brought us home ere this. But we are cut off from this hope as to the definite time, so, while we wait for the Lord from heaven, the little time the vision tarries; we shall be obliged to unite our strength, maintain, and still diffuse the truth. We cannot go back to a Laodicean church, or the world. There is but one course left for us, and that is, to maintain the truth as we have received it; and reduce it to practice. *We cannot give up our faith, or hope*. If it severs us from the church, friends, and all that is dear, we shall give them up cheerfully. If it subjects us to sufferings, reproaches or privations, we will endure them patiently: but God helping us, we will never! no never! no never! while we have the promise of Jehovah, give up or yield one jot or tittle of our faith.

With this life-giving faith, and heart cheering hope, we must show to the world an example of purity, zeal, industry and consecration, that will justify our high profession; or we will become a living disgrace to the faith we profess. We must come up to God's standard of holiness in the fullest sense, in "denying ungodliness, and worldly lusts, living soberly, righteously, and godly, in this *present world*;" looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Let ministers and people aim at this high and scriptural standard. We cannot please God without it: We cannot be useful without it: we cannot be saved in the day of the Lord Jesus without it. What little time is remaining, even God will not *trust us with his message* without it. No, nothing can be done in this most holy cause, without this high and holy aim—to the attainment and practice of the sum of the true religion; to love the Lord with all the heart, and our neighbor as ourselves. May God grant us strength to enter the field with fresh courage; and while the harvest is so plentiful, and laborers few, what our hands find to do, may we do it with our might. JOSHUA V. HIMES.

BRO. FITCH, is now lecturing in New York city.

BRO. HIMES, and J. J. White lectured at the Tabernacle last Sabbath to large audiences. The cause is well sustained in Boston.

THE ADVENT QUESTION BOOKS; for Bible classes and Sabbath Schools will be published as soon as possible.

What Next ?

The "Christian Secretary," in speaking of our anniversary Conference, refers to the address as follows:—

"This address contains, (1.) OUR POSITION; containing a brief summary of views, with reference to the nature of the 'Kingdom of Christ;—the definiteness of prophetic revelation, the order of things at the judgment, &c., which have always been considered debateable ground in the church, and which they might have advocated among us freely, in a proper spirit."

Why, then, have we been branded as heretics by almost the entire religious press of the land? Why not correct the improper "spirit," if the wrong was chiefly in that? That our views have always been held by the best portion of the church, is sufficiently evident, and it has been left to the professed church of these last days to reject them with scoffing.

Who does not know that there has been more opposition to our views of the events of prophecy, than of the time of the end? Professor Stuart treats the whole idea of a personal coming and reign of Christ with contempt. Professor Chase, so far as he has written, denies that any such events are even contemplated by the prophet Daniel. The same may be said of nearly all our most distinguished opposers. And what would have been "a proper spirit?" That our views have been advanced in an improper spirit at times, we shall not deny, because that would be claiming for the Adventists, what their opposers seem to have expected of them—that they were something more than human. But their grand fault has been, like that of all the approved servants of God in the past, that they have believed and acted as if they supposed God means what he says, in what he has spoken.

The Secretary proceeds:—

"But every body knows that the difficulties which arose between us and our brethren, were practical. It was '1843—1843—' and no man, however sincere in heart, however irreproachable in life, could escape the fierce anathema of the phrenzied Millerites of those days, who could not mouth their Shibboleth."

Every body knows, who knows enough about the subject to speak advisedly, that this has been, and is now a mere pretence. It is true "the difficulties were practical,"—just as much so as the difficulty of putting new wine into old bottles would be. And those who were determined to preserve the old bottles at any rate, because "1843" was the most terrible feature of the ghost which haunted them, since it threatened destruction to their everlasting, kingless kingdom this side of the judgment, and it being so much easier to harp upon that odious feature, than to go to the trouble of searching the Scriptures for an argument against the Advent doctrine, "it was 1843—1843— and no man, however sincere in heart, however irreproachable in life, could escape the fierce anathema of the phrenzied" anti-"Millerites," if he dared to show such an improper spirit as to declare that "God hath appointed a day in which he will judge the world," that "at the time appointed the end shall be," &c. And although he might have been sustained in his interpretation of the time appointed, by an opinion "which has always been considered" so scriptural in the church as to be hardly "debateable"—and should refer to the most competent authorities to show the commencement of the time appointed, and of course its termination—still, such a man could not take such a position, without being advertised in the church and neighborhood, and the world, indeed, as being insane or instigated by the devil. A specimen or two in proof will suffice.

"It is the most stupid and mischievous delusion that ever existed."—J. Dowling.

"It is like blight and mildew upon the piety of the churches." "It is a curse to the community." "It is a disgrace and reproach to those who encourage or countenance those who preach it."—*Christian Watchman*.

"They are grossly deluded by the great Adversary of souls."—*Prof. Pond*.

As the time was made the burden of the objection against us, we were laid under the necessity of making it prominent in our defence; but we were always aware, that, inasmuch as there was some uncertainty upon the exact date of the commencement of the prophetic periods involved, the exact date of their termination must be uncertain. No man has ever been able to show that it was not "proper" to expect their termination in 1843, and no one, who has been considered an intelligent Advent lecturer or writer, has ever spoken positively that they must then terminate.

The Secretary knows that the date of the decree, with which the seventy weeks begin, as shown by Hengstenberg, and adopted by Professor Chase and others, would carry the termination of the 2300 years forward to 1846; that may suit our cotemporary better than 1843; but still we think that better authorities give an earlier date. If we err, we mean to err on the safe side.

It should also be distinctly stated, that it was not till some of our brethren spoke of the anniversary of the termination of important subdivisions of the longer periods, as the probable termination of the latter, and a few others thought it had been revealed to them that the end would come at those dates, and the press, probably the Secretary with the rest, had added other days that were never thought of by us, that Mr. Miller published to the world his "faith in this matter," as to what he understood to be the true 1843. This was done February 4th, of that year.

But again:—

"On the duty of Adventists with reference to the churches," they caution their brethren against the danger of extremes. 'The first form of the danger is that of allowing the authority of the church to impose silence on us, in such a question of duty.' 'The second is that of yielding to a spirit of revenge against the churches, for their injustice toward us, and of waging indiscriminate warfare against all such organizations.' This is all very well. We should never consent to be silenced by a church, on any such topics as these, which are mentioned in the address. But they go on to talk about being 'threatened with expulsion, unless they remain silent'—and being expelled for 'doing duty' in this respect,—and this requires some little explanation. If they only raise a hypothetical case, very well; but the impression given is certainly that of a basis of fact. Now we have never yet heard of a well authenticated instance of either an expulsion, or a threat of expulsion, for any such causes as those here specified."

Of course no case could be found which could be "authenticated" to the Secretary. No competent witnesses could be found among the Adventists, any more than the Standing Order could find them among the Baptists, a while ago, in the days of Roger Williams, for instance; and the anti-Adventists never "threaten expulsion unless we remain silent," or to "expel" us for "doing our duty." Not at all. They are too good judges of our duty to make a mistake of that kind. It would be a clear case of "improper spirit" of course—"practical difficulties."

The reader will please to read the letter of Bro. J. B. Cook, in another part of our paper.

And we have heard of expulsions for "neglect of the means of grace." Now it is a clear case that an individual who neglects the means of grace, willingly, ought to be dealt with; and if they persist, they ought to be expelled. But it has been quite as much of a puzzle to many others, as it has been to ourselves, that while the individuals who were guilty of such unpardonable neglect, were dealt with

so strictly, others, who have been much more notoriously guilty, were not even called upon to give a reason for their neglect. Other circumstances to be sure might be found to bear upon the act of expulsion, such as these, perhaps; the former of these classes of offenders—not having "a proper spirit"—might have been pointed out by the guardian spirit of the pulpit, as being deluded by the devil, without an argument in proof of the fact, and on that account they might have absented themselves from such "means of grace," to find something better. While the other class were so pressed with engagements at the theatre or the cotillion party, in politics or speculations, that the honor of the church required that nothing should be said or done about it.

But we might as well stop, as nothing we might say, especially of cases so "hypothetical," will be authentic. What the editor says of the "atrocious falsehoods" with which "the Advent papers have teemed," particularly of the "Baptist churches in Hartford," may as well be passed over for the present.

The remarks of the Secretary close as follows:—

"The address also cautions the brethren against dreamers, pretenders to inspiration, &c., with judicious and sound remarks. We are sincerely glad that there are some tolerable steady hands among this new sect. Because they have gone out from the churches, is no reason why we should wish them any thing but success in establishing purer and wiser churches of their own. In some of these brethren we have all confidence, as men of piety and peace, whom we expect to meet in heaven, (if by God's mercy through the blood of the Redeemer, we ever get there ourselves,) whatever they may think to the contrary. A good many more of them we know to be a bitter, envious, unlovely set of beings, who will have to undergo a very decided metamorphosis, to be met, with pleasure, any where."

We were not aware that we were a "new sect." But the thought occurs to us—are we not, as much as "the sect that was every where spoken against" of old?—Acts 28: 22.

But how happens it that these "men of piety and peace," have "gone out from the churches?" Were they or "the churches" wanting in a "proper spirit?"

And now, Brother Secretary, is it not a wonder that "a good many" of the Adventists are not a more "unlovely set of beings" than they are? Just place yourself in their circumstances, and answer that question.

☞ We are happy to inform our readers that brother Southard is able to resume his editorial labors. He speaks of his "return to labor" as follows:

With trembling solicitude and deep-felt dependence on an Almighty arm, I venture to resume the editorial care of the Midnight Cry. A flood of interesting associations rolls upon my mind. The solemnity of this vocation sheds a hallowed feeling over the soul. Its magnitude and importance may well prompt me to pause. But I can say, with the apostle, "I trust I have a good conscience, in all things willing to live honestly;" and, "I can do all things through Christ, who strengtheneth me." During the long interval caused by sickness, I have enjoyed such a sense of God's presence as I never felt before, and have obtained a sense of my own weakness which I hope never to lose; for "Happy is the man who feareth always; but he that hardeneth the heart shall fall into mischief." But while I fear to offend God by speaking unadvisedly through the press, I beg the prayers of all praying souls that I may be delivered from "the fear of man which bringeth a snare," and speak the truth in love and "in demonstration of the Spirit," that it may be blessed of God, however offensive it may be to men.

I have great reason to praise the Lord who put it into the hearts of so many to show kindness to me while sick, and especially that the interest of the paper has been so well sustained. Those who have been the instruments, in both particulars, are gratefully remembered; but we trust they have a better reward than man can give.

6 "A Pilgrim and a Stranger."

HEB. XI. 13.

1. I'm a pil-grim and I'm a stran-ger;
I can tar-ry, I can tar-ry, but a night;
Do not de-tain me, for I am go-ing,
To where the fountains are ev-er flow-ing.

7

There the glory is ever shining!
O, my longing heart, my longing heart is there
Here in this country so dark and dreary,
I long have wandered forlorn and weary.
I'm a pilgrim, and I'm a stranger, &c.

There's the city to which I journey;
My Redeemer, my Redeemer is its light!
There is no sorrow, nor any sighing,
Nor any tears there, nor any dying!
I'm a pilgrim, and I'm a stranger, &c.

Farewell, neighbors, with tears I've warned you,
I must leave you, I must leave you and be gone!
With this your portion, your hearts' desire—
Why will you perish in raging fire?
I'm a pilgrim, and I'm a stranger, &c.

Father, mother and sister, brother!
If you will not journey with me I must go!
Now since your vain hopes you will thus cherish,
Should I too linger and with you perish?
I'm a pilgrim, and I'm a stranger, &c.

Farewell, dreary earth, by sin so blighted,
In immortal beauty soon you'll be arrayed!
He who has formed thee, will soon restore thee!
And then thy dread curse shall never more be:—
I'm a pilgrim, and I'm a stranger
Till thy rest shall end the weary pilgrim's night.

As it was in Sodom.

WICKEDNESS UNDER THE CLOAK OF RELIGION.

REV. N. E. JOHNSON.—This man, who was formerly editor of the N. Y. Evangelist, has been convicted of the grossest wickedness.

The following is the action of the Presbytery in the case.

At a meeting of the Presbytery of Newark, held on the 10th inst., charges were preferred against Nathaniel E. Johnson, of unministerial and unchristian conduct:

1st. In the use of intoxicating drinks to the extent of drunkenness.

2nd. In attending the theatre, in the city of New York, at several times, under circumstances of peculiar aggravation.

3rd. Of gross licentiousness.

Mr. Johnson having expressed his desire to forego the formalities of a regular trial, and having pleaded guilty to each of the charges above specified, the Presbytery resolved unanimously, that he be deposed from the office of the gospel ministry, and excommunicated from the Christian church.

E. SEYMOUR, Stated Clerk.

BISHOP ONDERDONK.—"It is stated in the Philadelphia papers, that Bishop H. U. Onderdonk has tendered his resignation to the committee of the Protestant Episcopal Church of that diocese, as Bishop thereof. It is said that the Bishop has for some years been addicted to the inordinate use of ardent spirits, and had he been a simple rector, would probably have long since been deposed from the ministry. He was lately waited upon by a large body of the clergy, as we learn from the correspondent of the Baptist Advocate, and the scene was most affecting. After entering his house, they knelt together in silent prayer to God for wisdom and strength, while tears and sobs attested the depth of their grief, for the necessity of their most painful duty. As the result of this interview, the Bishop resigns his Episcopal functions."—*Christian Reflector*.

REV. J. R. RICKET, who formerly preached in Western New York, and Brookfield, Mass., and has since been known for his dishonesty as a mer-

chant in Worcester, and still later succeeded in getting up a report of his own death, at which time he left this country for England, has recently been detected in smuggling to the amount of \$9000, at Brooklyn, N. Y.

ARREST OF JOE SMITH.—The Warsaw (Illinois) Signal states that the U. S. Marshall had succeeded in arresting Joe Smith, at Nauvoo, and had proceeded with him down the river. He showed fight at first, but afterwards concluded that discretion was the better part of valor. Had he persisted, the military would have been called out to enforce the law.

Seven indictments have been found by the grand jury of Hancock county, Illinois, against the Mormon prophet. He is charged with perjury, larceny, &c.

REV. JOY H. FAIRCHILD.

MOST MELANCHOLY.—We learn that a clergyman, Joy Hamlet Fairchild, of Exeter, N. H., and formerly of South Boston, attempted to commit suicide this morning, by cutting his throat with a razor. The wound inflicted is very severe, but it is thought he will recover.

Mr. Fairchild has been respected for many years as an able, pious, and faithful Congregational minister—but there has lately been strong reasons to suspect that his moral conduct has long been corrupt, and that he is unworthy of exercising the holy duties of his office.—*Mercantile Journal*.

Since Mr. Fairchild left the Church at South Boston, he has been settled over a Congregational church in Exeter, N. H. Previous to his leaving South Boston, there were many unpleasant rumors about a too familiar intimacy existing between him and two married ladies in his immediate society—and many other things have been hinted lately touching a young lady, by the name of R. D., who lived in Mr. Fairchild's family from 1840 to 1841-2. Mr. Fairchild has a wife and four children.

Such was the prevalence of the first rumors at South Boston,—and they also reached Exeter—that a council was called, consisting of three clergymen from this city, and three laymen—two of them being from Exeter. The result to which they came was as follows:—

"After a protracted and laborious investigation of all the particulars touching this subject, the undersigned are constrained to say that the circumstances

brought to view as tending to excite suspicion against the Rev. Mr. Fairchild, do not impair our confidence in his moral or christian character. In this remark, we include also alleged misconduct on his part, while pastor of a church in East Hartford, Conn.; and we are happy to state that, after a severe and thorough scrutiny, nothing has appeared in any part of his life, which prevents us from according to him our full confidence as a minister of Christ.

We are happy, therefore, to assure the church in Exeter, under the care of Rev. Mr. Fairchild, that, so far as our knowledge extends, they may continue to cherish an undiminished confidence in him.

We indulge the hope that our judgment in the case, having been virtually though not formally invited by those who have submitted the testimony, will have weight with them, and that the Rev. Mr. Fairchild will be able to pursue the work of the ministry with his former faithfulness and success.

H. WINSLOW,
N. ADAMS,
W. A. STEARNS,
THO. M. VINSON,
NATH'L DANA,
DANIEL NOYES.

Boston, May 15, 1844.

A true copy—attest,

W. A. STEARNS, Scribe.

A letter written by him to the girl, seems to leave his case in a bad condition.

We further learn that such was the agitation of the subject here and in Exeter, that Mr. Fairchild came to Boston on Monday last, learned that a Council was to sit on the matter next Monday, observed the condition of things, and returned on Tuesday to Exeter. Tuesday night he called a church meeting, reiterated the circumstances detailed above with much feeling and with evident distress—remarking that the evidence was strong against him, that he had only to oppose to it his own simple denial, and concluding his appeal by declaring that he was innocent. He then asked for a dismission, and it was granted.

From that time up to yesterday morning, he was in a high state of mental excitement, and finally sought to end this world's troubles by committing suicide.—*Times*.

We are since informed that Mr. F. is in a very critical state.—&ge 55.

The Mail of the 19th inst., records a chapter of murders to the amount of *six*, the particulars of which we have not room to record, besides several cases of confessions and conviction of murder, stabbing, dueling, piracy, forgery, perjury, &c. &c.

Foreign News

BY THE ACADIA.

The European Times, from which we copy, gives this summary of affairs abroad:—

"Switzerland has been the scene of a civil war, trumpery in its nature and results, but sorrowful, as showing the unseemly barbarities which are perpetrated in the name of our common christianity. Turkey shows symptoms of the internal disease which is fast wearing away its vitals. Reports of dissensions in the newly-organized Spanish cabinet reach us from Madrid. Some Carlist leaders have been shot, and Maria Christina is engaged in the double task of travelling through the provinces, and borrowing money. The Portuguese cabinet has undergone some changes, it is hoped for the better.

SWITZERLAND.

Switzerland has been the scene of a short though somewhat sanguinary civil war. The cause of discord is accounted for thus: Every two years the German and High Church party of the Upper Valais have a contention with their French and latitudinarian compatriots of the lower portion of the Canton. Last time, the Upper Valaisans were beaten. This year, however, having a Vorort, or Executive Canton, (Lucerne,) favorable to ultra-Catholic ideas, they grew more bold. Disputes threatened, and the interference of the Vorort was obtained. This maddened the Lower Valaisans, and actual hostilities commenced. After some sharp fighting, the struggle is brought to a close for the present, in consequence of the dispersion of the militia of the Lower Valais.

On the morning of the 21st of May, the troops of the Lower Valais, in effecting their retreat upon Martigny, were attacked at the defile of Trient. The battle was a long one. Thirty were killed, and among the number were M. M. de Nuce de Werra and Varvex, whose bodies it was said, were terribly mutilated. Four hundred of the Lower Valais troops endeavored to cross the river by a ford under a hot fire; the rest, to the number of about two hundred men, retreated to Martigny, where they dispersed. M. Jorris, one of the leaders of the Lower Valais, arrived at the baths of Vevay, with about two hundred and fifty men. The affair may thus be considered for a time at an end. It is, perhaps, fortunate that the opposing parties were of such unequal strength, for the prolongation of the struggle would have brought on a collision between the Cantons. The two parties that divide the Valais are unfortunately violent and irreconcilable in their opinions. Young Switzerland represents the more popular opinions. The High Valais represents no less violent opinions of the old aristocracy, under the influence of the Jesuits of Brig. There is not among the population a sufficient number of persons of moderate opinions to keep the two or three parties in check. It is to be hoped that the Diet, which is about to meet, may be able to take measures which will prevent another conflict."

TURKEY.

The accounts from Albania are of a very alarming nature. Notwithstanding the exertions of the Turkish Government, fresh atrocities are daily perpetrated upon the unfortunate Christians. The force under Reschid Pacha is deeply imbued with a feeling of hatred to the Giaour, and numerous desertions have taken place.

A letter from Constantinople, of the 27th April, says that the state of Albania becomes daily more and more alarming. The whole province is in a state of revolt, and bodies of the insurgents scour all parts of the country, committing the most frightful excesses. By the last accounts the town of Skotia was closely blockaded by an army of 15,000 Albanians. Ali Bey had arrived with a reinforcement of 3,000 men, and, after a desperate engagement with the Albanians, he broke through their ranks, and entered the town. 800 men were left dead on the field. Hussein Pacha, who had entered Albania at the head of 5,000 men, had suffered great losses from sickness, and was obliged to retreat to Monaster in Roumelia.

We learn from Syria that the persons implicated in the fatal affair of Lattachia, are still unpunished.

The Pacha, unwilling to award the punishment demanded by the French consul, referred the affair to the Divan. The French consul had demanded that the offenders should be carried back to Lattachia, to be bastinadoed on the same spot where they perpetrated the outrage.

A noble Tuscan, M. Malenchini, has just been arrested at Rome, and confined in the Castle of St. Angelo. The news of this arrest has produced at Leghorn, and in all Tuscany, a lively sensation. According to directions from Rome, the authorities have had numerous investigations made at Leghorn, where M. Malenchini's family resides, but without result.

Accounts from Athens, state that an extraordinary sensation has been created by the discovery, a few days ago, of a secret society, with ramifications, not only over all Greece, but in Macedonia, Thessaly, and Epirus. It is called "The Grand Brotherhood," and its principal object is to subvert the Government and the existing order of things, under the mask of religion and liberation of the fatherland. Some of the Athenian journals have published the bye-laws and oath to be taken by the members.

Another outrage upon the rights of British subjects has been committed by Portuguese authorities. Mr. Tazer, the brother of the British Consul, at Figueira, says a letter dated Lisbon, May 14, has now been thirty days under arrest, and dragged, during that period, through no fewer than six Portuguese prisons; one, the common felon's calabonco or dungeon, at Coimbra; another, the Limoeiro, or ordinary felon's gaol, in Lisbon, sickened with noisome exhalations, and literally covered with vermin from the persons of his convict associates; and up to the present moment, no formal act of accusation, nor specific charge has been preferred against him, nor any allegations but the vague one that he was concerned in bribing some soldiers at Coimbra to join the insurgents in Almeida—a charge which, on the two sergeants who affirmed it having been a second time questioned, dwindled down to the still vaguer statement, that he was present when money was offered them. Mr. Tazer is an independent merchant, and the strongest assurances are offered that the charge entirely originated in malice.

FRANCE.

The *Moniteur* publishes a report to the King, that the Minister of Justice, on the necessity of regulating the elections of rabbis, &c. It is followed by a Royal Ordinance of great length, laying down strict rules upon this subject. A consistory is to be established in each department where the Jewish population amounts to 2,000; and in departments where the number of Jews does not amount to 2,000, two or more adjoining departments are to be joined together, and a joint consistory is to be established for them. The central consistory is to be in Paris.

Paris papers of Saturday have reached us since the foregoing was in type. The *Reforme* says that bankruptcies have increased in an alarming degree. The arrival of the Emperor of Russia in England was known in Paris on Saturday night, and had created some uneasiness there. The burial of M. Lafitte, on Thursday, was attended with extraordinary honors.

IRELAND.

SENTENCE ON DANIEL O'CONNELL.—To be imprisoned for twelve calendar months; to pay a fine of 2,000l. and to enter into securities to keep the peace for seven years—himself in 5,000l. and two securities of 2,500l. each.

Sentence having been passed,

Mr. O'Connell immediately rose, and said that he wished to remind the Court, that he had made a solemn affidavit, declaring that he had never entered into a conspiracy with the other traversers, or committed the crime with which he was charged. He had now only to say it was his painful conviction that justice had not been done.

A sudden and vociferous cheer from nearly all parts of the court followed this result; and although it was accompanied by the clapping of hands among the junior bar, and was two or three times repeated, the Judges did not interfere, although evidently displeased.

The *London Times* remarks, that "when sentence was passed on O'Connell, there was not the least appearance of any disturbance or tumult in the city; but letters and accounts from the provinces, represent the people in some districts as being in a far more excited state than Mr. O'Connell's followers in and about the metropolis, and considerable,

though it is to be hoped groundless, apprehensions for the public peace are entertained by many, in consequence of the sworn threats of some of the peasantry, that they would not be bound by his counsel, if he were deprived of his liberty."

The schisms among the Jews at Frankfort and other places had become exceedingly violent and bitter.

The Circassians are straining every nerve to resist the new Russian invasion, but it is feared that the independence of these noble mountaineers is nearly at an end.

The accounts from India speak of a remarkable hail storm at Sukkar in the Scinde, accompanied by a hurricane, which prostrated every thing in its path.

Murders continue to be alarmingly frequent in Paris.

The Rebeccaites in Wales have made some further demonstrations against the toll-gates; just enough to keep the government uneasy and the people unquiet.

M. Mickiewicz, the Polish poet, and Professor of Slavonian Literature at Paris, has announced himself the prophet of a new Messiah, a countryman of his own.

Conferences & Campmeetings.

THE CAMPAIGN.

July 4—7, East Randolph, Vt. Conference.

July 16—21, Near Albany, N.Y. Campmeeting. (To be appointed by the committee, and if held at the time above mentioned, Brn. Miller and Himes will attend.)

July 24—29, Rochester, N.Y. Campmeeting or Conference, as the brethren may appoint.

July 30 to Aug. 1, Buffalo, N. Y. Conference.

Aug. 3d and 4th, Toronto, Canada West. Conference.

Aug. 10 and 11, Cleveland, Ohio. Conference.

Aug. 18, and onward, Cincinnati, Ohio. Conference.

REMARKS. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.

J. V. HIMES.

Boston, June 22, 1844.

NOTICE. There will be a Second Advent Conference at East Randolph, to commence on July 4, if time continue, to hold over the Sabbath. Brn. Himes and others are expected.

J. D. MARSH.

Randolph, June 16, 1844.

ADVENT CONFERENCE. There will be a Second-Advent Conference in Grafton, Vt. the Lord willing, to commence on Wednesday, July 3d, at 10 A M, to continue over the Sabbath. Our brethren in that vicinity are invited to attend. Preaching brethren are especially requested to come, filled with the blessing of the Gospel of Christ.

In behalf of the brethren, G. W. PEAVEY.

ADVENT CONFERENCE, will commence at Hamilton, Canada West, at the Tabernacle, July 16, to continue over the Sabbath. (We hope they may have help, but cannot attend myself as requested.)

A Camp-meeting will be held at Gilhaanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Brn. Cole, Litch, Himes, and others will be in attendance.

FRANCONIA CAMPMEETING GIVEN UP.

Br. Moses Chandler requests that we give notice that the Franconi (Sugar Hill) campmeeting is given up for the present.

Letters received to June 22, 1844.

E. Currier and C King by pm \$1 each; A C Spaulding and S Davis by pm 50cts each; L F and A W Griggs; Rev A Forman by pm \$1; pm Newburyport Ms; Mrs M Pattison by pm \$2; pm Springfield NY; A Chase \$7 and S Dexter \$3 donations; J V Himes; pm Fairview Miss; pm Cambridge Ala; pm Pine Hill R I; pm Westford Ct; G Therriman by pm \$1; pm Salem NH; pm Troy Vt; C Bond by pm \$1; S Ford by pm \$2 50cts; L H Blackman by pm \$1; J Palmer by pm \$1; R Montague \$2 which pays to the present time; E C Werner \$1; W Owen; J D Marsh; Rev A Stone; A C Abell and J C Stone by pm \$1 each; J Lenfest; pm Sardinia NY; E Dickey by pm \$1; N Wiley; S Nichols by pm \$1 each; Daniel Wilson by pm \$1; M M George \$5 and W Hayward, C M Bean and M A Coolbroth 33c each; Mrs Code \$1; J Bates; M Martin jr by pm \$1; D M Allen by pm \$1; J Weston; One sheet of poetry, no signature; W Richards by pm \$1; E Lee \$2; W Billings \$1 and R E Ladd \$2 by pm; A B Faine by pm \$1; L Caldwell; Moses Chandler; G S Miles bundle of Books; J Perrin \$1.

Packages Sent.

A W Griggs Warren Depot Ms; J Litch 41 Arcade Philadelphia; J V Himes 9 Spruce St NY; Moses Chandler Franconia NH; M M George Lowell Ms.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 23.

Boston, Wednesday, July 10, 1844.

WHOLE NO. 167.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to J. V. Himes, Boston, Mass., post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

THE FOUNTAIN OF LIFE.

I saw a sparkling fountain,
Of the living waters' flow,
It glittered for the healing
Of every mortal woe.

It seemed that stars were flowing,
So brilliantly it gleamed;
'Twas pure Salvation's waters,
That from the fountain streamed.

I saw then countless worldlings,
That scorned to come and buy—
All stoop to poison'd waters,
And choose to quaff and die.

And when I warned of danger,
They laughed to scorn my fear,
And drank the more—more madly,
My warning would not hear.

I thought the living waters,
Gushed on in ceaseless flow,—
Ah, then my heart was breaking,
That millions scorned them so.

For this same precious fountain,
A Savior's blood was paid,
And groans, and griefs, and sorrows,
Were for its purchase made.

Oh come then thirsty sinner,
Drink life while yet you may,
For soon the living fountain
From you will pass away.

E. C. C.

Popery, an Argument for the Truth, by its fulfilment of Scripture Prophecies.

From a discourse of Professor Gaussen, of Geneva, to the Theological students at the opening of the course in October last.

[Translated for the New York Observer.]

CONCLUDED.

Ninth Mark. Its LANGUAGE is great swelling words. The little horn had a mouth (says Daniel) and this mouth spake very great things. It would seem that nothing in the vision struck more forcibly the prophet than the violence, the pride and malignity of this language. He expresses more than once his astonishment at it. (Verse 11.) I beheld, then because of the voice of the great words which the horn spake. . . . —I would know the truth (he adds, vs.

19—20:), touching this mouth that spake very great things. Surely, gentlemen, this mark alone would be sufficient to designate the Pontiff of Rome. Let the most superficial scholar in history, in one of our colleges, be asked to search in the whole course of the 900 years of the dark ages, and the 400 years of modern history, for the power which has unceasingly filled the world with the noise of his great swelling words, words of threatening, words of pride, words of command, words of cursing, and also words of fire, sending the nations obedient to him on remote expeditions and exterminating wars? Is there a scholar who does not at once reply: it is the pope; it can only be the pope? In this respect the pope is without his like in history. For 1200 years the world has resounded with his great swelling words: words of threatening and anathema; he himself calls them "thunders;" Gregory XVI. now reigning, speaking in his book "of the triumphs of the church," borrows the language of Jupiter and says that he fulminates; words of command and of violence; he opposes kings, he condemns them, he deposes them;—words of hatred and murder: for two centuries he overturned in Asia, by the crusades, all the Western nations; he destroyed afterwards the Christian Empire of the Greeks: he effaced then, during 27 years, by crusades of christians against christians, the extermination of the South of France; words of pride: all historians, christian or infidel, alike tell you that, for great words, the pontiff never had his equal on earth. How much reason had not Daniel then to say: *I considered because of the voice of the great words which this horn uttered.*

Tenth Mark. THE DURATION OF THIS LANGUAGE. According to Daniel it must last till the coming of the Son of Man in the clouds of heaven; and you see, gentlemen, it lasts still! Who could have believed before hand, that in Europe, after so much civilization, after the blessed Reformation, after twelve hundred years of scandals, a priest-king in Rome could continue with impunity such language among the nations: God is great!

Eleventh Mark. ITS BLASPHEMIES. Daniel says (verse 25): He shall utter blasphemies against the Most High. But where is there anything more blasphemous than the pretensions of the Roman pontiff? To call himself "the Holy Father" (the name which Jesus gives to his Father)! "the most holy Father!" "the Church's spouse!" "the head of the Universal Church" (the incommunicable name of the only Son of God!) To call himself "His Holiness!" "the vicar of Jesus Christ, God's vicegerent, God on earth!" To declare himself infallible; to dare to put his decrees above even the Word of his God; to pretend to release men from the commands of their Creator! To maintain that he alone creates priests, who alone in their turn create their God in a bit of bread, by three Latin words, that he may be eaten for the people! to pardon sins committed against the Lord of Lords! to open to men at his pleasure the gates of heaven! Are these blasphemies enough, on the part of a worm of the dust? Was there ever under heaven any

power which, in this respect is comparable to the pope? Do you find anywhere its like in the history of the folly and pride of man? And to assume these prerogatives, when it is known (and all the world agree) that the priests capable of this audacity, were for the most part, for many generations, the scandal of the universe, by their luxury, their dissoluteness and their cruelties!

Twelfth Mark. His homicidal HATRED and his persecution of TRUE CHRISTIANS. Daniel tells us (verse 21): *I considered that this little horn made war against the saints and overcame them:* and he adds (verse 25): *He shall destroy the saints of the Most High!* Alas! here the voice of history responds loudly to that of prophecy. All its pages, even to the last century, when it speaks of the popes, shows you them persecuting men who would live according to the Word of God, and putting them to death like sheep for the slaughter. Who may tell what passed for six hundred years in all the dungeons and autodafes of the "Holy Inquisition," that horrid tribunal, all whose acts for these six hundred years were directed and regulated by the bulls of the Court of Rome? Other earthly governments have caused men to die by thousands (for the natural man has feet swift to shed blood); but the Pontiff of Rome has put to death the saints. His decrees cursed and condemned to the flames every man caught reading his Bible in the vulgar tongue. And remark here that it would serve nothing to weaken the testimony of history in this designation of the Roman Pontiffs to allege the cruelties committed elsewhere for the cause of religion. These cruelties are disavowed, they are condemned, they are detested now, in all other communions; but it cannot be so in that of the pope; for they are not only narrated in history, they are part of the doctrine of popery! The duty of putting heretics to death is among the infallible and irrevocable decrees of its general councils, like those of the Mass and Purgatory; and when Luther dared to say "that it was against the will of the Holy Spirit, to burn with fire men convicted of error," the court of Rome, in its bull *Exsurge*, placed his opinion among the number of the forty-one propositions for which it condemned Luther, and ordered, under severe penalties, that he should be seized and sent to the pope.

Thirteenth Mark. His audacious HERESIES. This perhaps is the most striking mark of all; and in which the Roman Pontiff has never had his equal. Daniel says of the little horn: *a king diverse from the other ten, shall think to change times and laws.* This denotes the unparalleled attempt which the pope has made upon the laws of his God: pretended to change the law in its sovereignty, in its sanction, in the extent of its promulgation, in its contents, in its morals, and in its doctrine—I say in its sovereignty: he alone on earth, proclaiming himself infallible, has dared to put his decrees and his traditions on a level and above the Scriptures.—I say in its sanction: he alone on earth, has pretended to pardon the sins which the law condemns, and to dispense from the duties which the law commands. I say in the

extent of his promulgation: he alone on earth, for six hundred and fourteen years, (I mean to say, since the council of Trent in 1229,) has forbidden the people of God to read the holy books. Never was anything like it seen in Christendom. The churches of the East, corrupt as they are, have enthroned the Scriptures in all their councils; the pope is the only priest who has dared publicly to withhold from men the law of his Judge and his God. I say in its contents: he alone on earth has added to the oracles of the Old Testament, (for example the Maccabees, regarded as human compositions in the time of Jesus Christ.) I say in its morals: read what the Jesuits propagate; read the directions given, this very year, to the confessors at Friburg, Grenoble, Strasburg, and in all popish countries; read the three hundred and twenty-six authors of the society of Jesuits, which were condemned in the last century by the tribunals of all Europe as encouraging every sort of crime, and which the parliament of Paris caused to be burnt in 1762 by the public executioner.† All these abominations are allowed, recommended, sanctioned by the Roman pontiff; by his formal restoration of the order of Jesuits in 1814; by Pius VII's beatification of the Jesuit Liguori, the great advocate of immoralities of probabilism; and by his more recent pompous canonization under the reigning pope, who thus canonized the detestable maxims exposed in vain by Pascal, two hundred years ago, and burnt in vain by the executioner of Paris, eighty years ago (on "mental reservation," on "probabilism," and on "philosophical sins.") I say, lastly, in its doctrine: since he avows, by his plenary authority, heresies most opposite to the Word of God, respecting image worship, exaltation of the priests, compulsory celibacy, auricular confession, an ecclesiastical priesthood, and a sacrifice in the mass; respecting prayers to the dead, the use of an unknown tongue in worship, the adoration of Mary, relics, purgatory, the universal dominion of the pope; but especially (mark this well), by his professing precisely the four doctrines which Paul points out as the mark of the Man of sin: 1st, lying wonders; 2d, the worship of demi-gods, or deified dead men, which were worshipped by the Romans and Greeks under the name of demons; 3d, the doctrine of ecclesiastical celibacy; 4th, the prohibition of meats. Read the words of Paul (1 Tim. iv. 1, 3): "The spirit speaketh expressly (he refers to Daniel) that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

Fourteenth and last Mark. The exact duration of his persecutions against the people of God. Daniel and John declare several times that it shall be "until a time, times and a dividing of time," or twelve hundred and sixty prophetic days, which are taken, with strong reason, for so many years. Who would have believed beforehand that a priest-king so violent, so proud, so cruel, so blasphemous, so contrary to the Scriptures and so well described by them, so outrageous against nations and kings, would last twelve years? and the Holy Spirit tells us that it shall last twelve hundred and sixty! and this is seen to be so! I will not attempt, gentlemen, to tell you any of the calculations which have been made upon the begin-

ning and end of this period; but I will ask you to admire this fourteenth prophetic mark of the Roman pontiff, as all the rest ought to be admired.

Lastly, gentlemen, the same prophecies have also foretold ITS JUDGMENT AND ITS OVERTHROW. I do not mean to go into this subject; but I love to call it to your minds in conclusion, for your encouragement. Read the words of Daniel: "The judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Gentlemen, this sketch of the single seventh chapter of Daniel will suffice, I trust, to let you see with what abundant evidence the Scriptures establish the doctrine which I desire to bring before you. Still brighter light beams from the prophecies of Paul and John on the same subject. I will return to them another day.—But what is the conclusion from the whole?

1st, That our fathers were right, when they inserted this doctrine in the confession of faith;

2d, That you ought, in your turn, to study it carefully, in order to be able to preach it;

3d, That it is not only a weapon of controversy, but that it contains for the pious mind, great consolation. The pope here preaches Christ to us; since at the end of the reign of the Man of sin, the Scriptures always point us to that of our Redeemer, his glorious coming, our gathering together unto him (2 Thess. ii. 1), the blessed millennium and the reign of the saints.

4th, That nothing is so mighty as this doctrine for directly combatting Rome. Just as we lose time, if in preaching Jesus, we content ourselves with describing his virtues instead of saying: He is the Christ!—So we lose much time, if in refuting the pope, we content ourselves with showing his heresies and his crimes, instead of saying: He is the Man of Sin!

5th, That the preaching of this truth becomes very useful for establishing of Christians in the faith. Ordinarily, in the popish controversy, you do nothing but demolish; you overthrow, it is true, the mass, purgatory, indulgences; this is well, but this is all. Here, we preach the divinity of the Bible; for, in pointing to the pope, we point to a miracle, which calls upon us to believe the Bible! Considered in this view, the obduracy of the Romanists, like the obduracy of the Jews, wonderfully instructs the church, because it has been foretold; and thus it is that this doctrine transforms for us the scandals of Rome into an eloquent argument. The sovereign pontiff and the Romish hierarchy become, in their way, admirable supports of the truth.

6th, That this is doctrine suited to awaken savingly men's consciences. How many men in our day, while witnessing the abominations of Rome, seek to compound with this impure system and remain quietly in Babylon, keeping free from its heresies, and spiritualizing its idolatrous rites. This doctrine calls to them: "Break, break, all covenant with iniquity." "Come out of Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues (xvii. 4)."

7th, That by meditating upon the truth you will strengthen yourselves for your task; you will prepare yourselves for the perilous times which are at hand; you will hear the prophetic trumpet which sounds to encourage the sacred host of God; you will arm yourselves against persecution, and if necessary, for martyrdom! No ordinary struggle is this of the evangelical christian against the power which the Scrip-

tures have pointed out for so many ages, and which his Master will destroy by the brightness of his coming! It is related that this thought gave strength to our reformers. It sustained the courage of Wickliff; it gave holy boldness to Luther; and the great Knox, (as well as Hamilton, his young and noble predecessor,) had it always before his eyes; it rendered him intrepid, it hardened his face like a flint before the angry looks of kings, and before the wrath of the people.

8th. Lastly. By preaching this doctrine, you will rejoice the people of God; you will prepare them for the coming of their Redeemer; and you will call their attention to the scenes which are at hand; for Christians are described by these expressions: "They wait for Jesus Christ;" they "love his appearing;" they say to him, "Lord, remember me when thou comest into thy kingdom!" "Ye come behind in no gift (says Paul to the Corinthians, 1st Epist. i. 7—8); waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

LETTER FROM SISTER SARAH T. HERVEY.

DEAR BROTHER HIMES:—As you have not received any communication from me, relative to my faith in the speedy coming of our Lord, I esteem it a privilege to give you a brief sketch of my past and present views. The general principles of the doctrine I have ever believed and maintained, since I professed to be a child of God, and an heir to that inheritance, which is incorruptible, undefiled, and that fadeth not away. It is now upwards of four years, since I first heard from brother Miller the glorious and heart cheering news, that Jesus was about to come and set up his everlasting kingdom, and reign personally with his saints on the earth. Having previous to this time, consecrated myself to God, and to his service, and having cherished no preconceived views of a Millennium this side of the coming of Christ, I was prepared to receive the welcome news,—"*Behold the Bridegroom cometh!*" I felt the force and value of truth: and was willing to buy it at the dearest price. The personal Advent of my Savior appeared to me a precious truth; and the arguments adduced by brother Miller in favor of his near approach, seemed so Scriptural, my heart responded with joy, while listening to the truths which fell from his lips; and which I believed came from a heart filled with love to Christ, and the good of mankind. I did not readily embrace the time, until I examined the prophetic numbers for myself: and when I discovered the seventy weeks to be the key, which unlocked the door of prophecy, and which sealed the vision, I readily perceived how God's children could discover landmarks to guide them down the stream of time, until they shall safely reach the Kingdom of God. I saw, also, the force of the third verse of the first chapter of the Revelation of St. John, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Therefore, by prayerful examination of other portions of Scripture bearing upon this subject, I became established "in the faith once delivered to the saints." Faith, then, came by hearing, and hearing by the word of God. Why, then, at this time, stop to count the cost in order to embrace these views, while realizing that my Savior had worn the crown of thorns, that his children, with him, might wear the crown of glory. Christ made himself of no reputation, in order to advance the truth: and if we would reign with him, we must also suffer with him. Paul says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." How great is our reward! It

† *Ancient and Modern Jesuitism*, by the Archbishop of Malines (p. 212). Of these 326 publications, all of which are approved by three jesuit theologians, to whom they were referred, 17 encourage immorality; 28, perjury; 33, Robbery; 36, homicide; 68, regicide; 14, simony, &c.

more than compensates the self-denying life of the Christian—

I'll bear the consecrated cross,
Till from the cross we're free.

Since having become established in the great principles of the Advent faith, I have endeavored to exert my influence in every possible way for the salvation of souls; preparatory to the speedy coming of our Lord. As to the time when, I can only say: "At the time appointed, the end shall be." I shall ever believe the prophetic numbers were given with all Scripture for our instruction. "Blessed is he that waiteth, and cometh to the 1335 days." I intend for the future to wait, and pray:—"Thy Kingdom come"; and to do good as I have the opportunity, that I may be "accounted worthy to escape those things which are coming on the earth, and to stand before the Son of man." I realize that to be identified with any particular name, or sect, will not ensure my salvation. To my Savior I am accountable. I have seen and heard some things among the Adventists which does not accord with the spirit of Jesus Christ; and which I repudiate. I believe in no new revelations; but contend that the Spirit of God can set home those truths which are revealed with a mighty energy, which will enable his children to act more efficiently in his service. The Spirit and the Word agree: and are indissolubly connected. John says, in the 16th chapter 13 verse, "Howbeit, when the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he shall show you things to come." These are Christ's own words: and although addressed to his apostles, in that age, yet we are commanded to believe them. God has set in the church gifts, after his own order; and it does not necessarily follow, that because the apostles were endued with power to perform miracles, that we are required to exercise the same. This was a prophecy to be fulfilled on the day of Pentecost, in order to qualify them for their mission: and we are bound to believe it with other prophecies which have been fulfilled. 1 Cor. xii. 29, "But are all apostles? are all prophets? are all teachers? are all workers of miracles?" Paul then advises his brethren to covet earnestly the best gifts: but after all, showed them "a more excellent way,"—to cultivate the grace of charity, without which they were nothing. John, in his first Epistle, iv. 1, writes: "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world." But how shall we discriminate between truth and error, but by the Spirit which God hath given us; and its practical results? 1 John iv. 6, "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us." Hereby know we the spirit of truth, and the spirit of error. 1 John iv. 24, "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us by the Spirit which he hath given us." Thus, by comparing Scripture with Scripture, we find that one passage does not conflict with another; but that complete harmony prevails throughout the word of God.

Our Savior, in speaking of false prophets, says:—"Wherefore by their fruits ye shall know them." Also, of the good and the corrupt tree:—"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," Matt. vii. 18, 20. The opinions of men are unsafe guides; but the word of the Lord abideth forever.

Let us then, like Mary in the gospel, sit at the feet of Jesus, who spake as never man spake; until the heavens shall reveal him in the glory of his father. Yours, in the blessed hope of soon seeing our glorious King.

MILTON, June 18, 1844.

LETTER FROM BRO. C. HERSEY AND DAUGHTER.

Brother C. Hersey, who with his daughter has been laboring successfully in N. Y. State, writes:—

DEAR BROTHER SOUTHARD:—While I am separated from the land of my nativity, wife and children, house and land, brothers and sisters, neighbors and friends, to proclaim to a dying world the speedy coming and kingdom of our blessed Jesus, it rejoices my heart, and elevates my drooping spirit, to have the opportunity occasionally of communicating to you, and through you to all my friends, the state of the cause in which we all feel such a lively interest. I do wish that those who are out in the field would oftener let us hear from them, for to me it is like water to a parched tongue to read a few lines from them weekly. You know, dear brother, that we cannot communicate with each other, for the very good reason that we do not know where to direct to. I have brothers and friends now in the field that started about the time I did, and have not heard from them since they have been out. And how it would rejoice my heart to see their names in your paper, and to hear from them, if you could not have room for more than one or two lines. Let me say then to all my dear brothers and sisters, fellow laborers in the glorious cause, let us hear from you, and furthermore, will not some one, in each of the little flocks, let us hear from them also? I must now tell you how my faith stands on this great and glorious subject. I believe with all my heart that we are living between the "budding" and "putting forth" time, and the summer, and that we are almost four years into the "quickly," between the second and third, and sixth and seventh trumpets. And this very moment that I am now writing, is the moment that the vision (seems to) tarry; but I bless God that it will not tarry, but at the appointed time it will speak.

The cause in this region is *onward*. We have been in this county some six or eight weeks, and have lectured in many of the towns and small villages, and I rejoice to have it to say, that the blessing of God has attended our labors. My daughter has spoken on an average nine times a week, to large and attentive congregations, who have been held in breathless silence, as they have sat and listened to the evidence of Christ's speedy coming. Many of the dear children of God have been quickened, and embraced the Advent doctrine. Sinners have been converted, and are rejoicing in hope. The Poor House and its inmates have not been forgotten. We have visited them, and preached unto them the coming of Christ, and they are the ones to receive the word gladly. "The poor have the gospel preached unto them." I trust that when he who is our life shall appear, many of the poor in Otsego county House, will appear with him in glory. It is my prayer to God also, that the keeper of that house, and his dear family, may be recompensed in the resurrection of the just, for his kindness to us. We have also visited the prisoners in the County Jail, and preached unto them the Gospel of the Kingdom, which they received with joy, and I hope they have given their hearts to God. We also always visit the sick; it is not uncommon for us to visit three or four sick persons a day, and I have got the greatest blessings to my soul in this duty that I ever received in my life. It has so happened, that the greatest part of those we have visited have been Christians, and when we have told them of the coming of Jesus, and that soon, very soon, their poor frail emaciated bodies would be made like unto his glorious body, and that he was soon to destroy him that had the power of death, and ransom them from his cold grasp—when we present these glorious truths to the

dying saint, we never failed of seeing their countenances lighten up with joy, and often I have heard them exclaim, "Jesus *does* make my bed as soft as downy pillows are." O I praise God for the glorious hope of the Christian!—the glorious prospect of soon seeing Jesus!—and let me say to all my dear brethren, "Soldiers of the cross, arise! Lo! your leader from the skies waives before you glory's prize, the prize of victory." Then struggle, O then struggle manfully.

Our labors are now done in this county; we shall next week go West. We leave the work in this region in good hands. Bro. Ingmire, pastor of the Presbyterian Church, at Fly Creek, has resigned his office, and is a faithful laborer in the Advent cause. The brethren in most of the villages are strong in the faith, and have commenced prayer meetings. May the Lord be with them. Yours in the glorious hope,

CHARLES HERSEY.

Bro. H. H. Gross writes:—The Southern route westward through this State has been but little favored with lectures and publications on the Advent. Generally speaking, no lectures have been given in the towns south of the western turnpike. In April last, I visited several towns from Esperance to west of Coopers-town, and my labors were richly rewarded. In Esperance there was a strong band of Adventists, who generally meet daily for prayer and conference, and have lately commenced a Bible class. They have had severe trials, mostly from a preacher, who apparently put on the cloak of Adventism, but rejects the time; and by a fox-like cunning, endeavors to induce the Adventists to lay aside all regard to time; and pitch into the cares of the world, and renew their confidence and fellowship in a Babylonish church. In the town of Otsego, there are several villages that I visited, and I now find that in many instances the word fell on good ground. In Fly Creek and Oaksville there is a strong band of Adventists, very warm and devoted in the cause, who are letting their light shine, and are the means of others coming to the knowledge of the truth. Mr. Ingmire, a Presbyterian Clergyman, was *driven out* from his charge at the time I was lecturing in his neighborhood—but he had previously made up his mind and embraced the Advent. He has since been very useful in his vicinity in encouraging and strengthening the brethren and sisters. Sister Hersey has labored in this vicinity since I left for Albany, about the 1st of May, but she left last Monday for Little Falls. The Lord apparently leads me to those places where no lectures on the Advent have been given. I go to-morrow to Le Roy, Exeter, where no lectures have been given, and I have other calls of the same kind. If some lecturers who come to the Conference will calculate to remain and labor southerly, the Lord will bless them.

Hartwick, Otsego Co. N.Y. June 24, 1844.

LETTER FROM BROTHER I. E. JONES.

DEAR BROTHER HALE.—After leaving Lowell, where we had a season of refreshing, I went to Concord, N. H., where I found the friends holding a camp-meeting in a beautiful Grove, 8 miles north of the State House. There was but one Brother near to sustain the meeting, and therefore the appointment was not extensive. The most perfect order prevailed, so that no watch was needed at any time; and it was one of the most quiet, harmonious and refreshing seasons of waiting on the Lord, with which I was ever favored. It began Thursday, the 6th, and closed Monday the 10th. I afterwards attended two meetings at Concord village, and then proceeded to Pittsfield, where I attended two meetings, and found the friends strong in the faith, and nothing terrified by their adversaries. Leaving P., I arrived at Alton on the 14th, where I had labored five years when I embraced the faith of Christ's speedy coming. I preached twice at a very short notice to a crowded house

and found the Faith much more prosperous than I expected. My health is somewhat improved, and my spirit has been much refreshed. There are many in this section who, though not as strongly convinced that the end is certainly so near as we think it to be, yet think that we are much nearer the truth than those who cry Peace and Safety; and hence, instead of abandoning us as our enemies hoped they would do, still prefer to hear us. Tomorrow, the Lord permitting, I am to go to Gilmanston camp-meeting. Yours, in waiting faith.
South Anton, N. H., June 24th, 1844.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JULY 10, 1844.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwell eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the Jewish year 1843.

VI.—The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th. was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2:00 days, of Dan. 8th and 9th, was given, B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1335 days of Dan. 12th, was about A. D. 508. Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—“For the vision is yet for an appointed time, but at the end” [of the prophetic periods] “it shall speak and not lie; though it tarry,” [beyond their apparent termination] “wait for it; because” [when they are fulfilled] “it will surely come, it will not tarry.”

A Singular Case.

Returning to this city from New York, through Tolland, Ct.—my native town, and the home of my boyhood—my attention was called to the rumored case of the wonderful experience of a woman in Coventry—an adjoining town:—and which for the last month had been the subject of much gossip and many contradictory stories, throughout all those parts. Knowing the difficulty of judging between contradictory statements, and our liability to be misled by hear-say testimony, I determined to visit the person and judge for myself, of the correctness of the various rumors: which I did, Tuesday, P. M. June 25; and as it is a case of considerable notoriety the result may not be uninteresting to many of our readers.

The subject of these exercises—Miss Ann Matherson, resides in the parish of South Coventry,

about one mile east of the turnpike road, leading from Tolland to Norwich, and about ten miles from the former village. She is thirty-four years of age, was hopefully converted fourteen years since, and has been a member of the Baptist church for the last ten years. She had not been well, since 1834; and for the last three years had not been able to leave the house, and for that length of time had not been out of doors. Last September she became so low and weak that she had not since then sat up while her bed has been made. During the same time, also, the least noise was very painful to her; and much, or loud conversation was prohibited in her room; and the utmost stillness, consonant with the performance of necessary duties, was strictly enjoined.

She continued in this condition until Sunday evening, May 19th, when she was taken with great distress, and groaned much. This continued for 24 hours. In the forenoon of Tuesday, she told her friends that she was going to die—was very happy and resigned, and bade them all farewell, not expecting to live the night out. She remained in this condition until Thursday. In the afternoon, and through the night of that day, a stiffness came over her body, so that she could stir neither her head or feet, nor could her friends stir them, and she was in great distress. She asked if nothing could be done for her, but was told there could not: she then said she was sensible of it, but would not murmur or complain, as Jesus had wiped away all tears from her eyes. Her pains commenced in her feet, and came up her side; when they had reached the vicinity of her heart they suddenly ceased, and she began to sing sweetly. Her friends had never heard her sing before, and she had never learned or practiced singing. Among other things she sung the following:—

Lend, lend your wings,
I mount, I fly,
To Jesus arms,
Above the sky.

She continued to sing, and converse with her friends, in view of her expected dissolution, about five hours, free from all pain. She says that then, angels—winged and beautiful beings, beyond her power of description, hovered in the room and accompanied her spirit with sweet singing to a place indistinguishably glorious. She then heard a voice, which she supposed to be that of Jesus, whom she did not see, which told her that she was at the gate of heaven, but that she must go back and wake up CHRISTIANS, AND WARN SINNERS, because

TIME IS SHORT;

that they must live more faithful; and that if they prepared for heaven they would be happy, but if they did not thus prepare they would be miserable. She says, she was also told, that if a work was given her to do, strength would be given her for the performance of it; and that when her work was done, and well done, she might return again. She could give no description of what she saw; it was comparable to nothing else, should not have known she was at the gate of heaven, had she not heard the voice—it having no resemblance to a gate; was not permitted to look beyond it, but heard within the most heavenly music,—myriads of voices uniting in the sweetest strains. She then relates that the angels returned with her spirit, when she fell into a sweet and unconscious repose. She believes that she died. Her friends say, they had supposed her dying, and thought she had fallen asleep, but did not think of her being dead, and did not examine her to see if such was the case; but left her to herself about half an hour. At the end of that time, about 5, A. M., Friday, May 24th, her consciousness returned, and, opening her eyes, she

wept to find that she was back again, as she remarked, in this wicked world. All that forenoon she did not appear like herself, and her friends had fears that she was becoming delirious; she was so overcome with grief; but in the afternoon, she became herself again, and related the joys through which she had passed previous to her loss of consciousness.

Since her pain ceased so suddenly, Thursday night, May 23d, till my visit, she had been entirely free from all pain, and had taken no medicine of any kind since the Tuesday previous. After her return to consciousness, at the urgent request of her friends, she daily partook of a little refreshment—sometimes only two tea-spoon's full of custard, and ever, only a mere trifle, until the 3d of June last, since which she had not tasted of any kind of food, nor taken any refreshment, save daily about half a pint of weak tea or coffee, with a very little sugar and milk in it; and sometimes, instead thereof, half a pint of cold water. For the last few days she had omitted her coffee, and was daily waiting her departure, as soon as her work might be done, trusting that the Lord would give her what strength she might need for the performance of the duties laid upon her.

This strength she thinks she had thus far received: for, notwithstanding the extreme weakness to which she was reduced, she had, since the Friday referred to, been able to converse from morning till night with visitors, who, in consequence of the reports which have gone out, thronged here in great numbers, and from a great distance around. Seven hundred visited her in seven consecutive days, and it was thought two thousand might have called within the month; and yet, although thus thronged, and living without food, she was able to converse continually with all who could get an opportunity, with no apparent fatigue, and as she affirmed with no sensible exhaustion, feeling as strong then, as she did the day her consciousness returned.

Her countenance was very solemn, but calm and pleasant. Her pulse was about seventy-six per minute. Her flesh had no peculiar warmth, nor coldness, and she knew not whether she was warm or cold. I could discover no appearance of insanity, to which some might ascribe her experience. She was calm and collected in her conversation, and would refer to other subjects with the same collectiveness of thought, as when conversing on this. She was free from all excitement, and seemed the image of patience. The phrenology of her head did not show her at all deficient in the reflective region. Her eye had a peculiar, pleasant and brilliant expression—not a wildness, but such a glow as was convincing to the spectator of her perfect sincerity, and the reality, to her, of what she relates. Those who see her agree in her sanity and sincerity.

I have thus given a relation of the facts as I learned them from her own lips and those of her friends, in whose testimony I have confidence—first hearing her own story, and then questioning her and the family respecting the minute particulars, so that I was satisfied of their belief in all they uttered. They, however, might misjudge in their conclusions. I do not think she actually died, as she supposes she did: but I cannot account for the surprising change from such great weakness, to such power of endurance, unaided by food or medicine, and unaccompanied by excitement. She has never been a believer in the nearness of Christ's Advent, nor have the family; and knows not what interpretation to give to the warning, *the time is short*; but says others must put their own construction upon it. In view of all the facts, I know not but this may be one of the means which God may employ to remind a section of the world

of the coming judgment; even if there is nothing supernatural in her case. Before God inflicts judgment, he sends warnings, and in various ways; and by this means hundreds have been told that *time is short*. I have, however, only aimed to give the *facts*, that others might judge of them for themselves.

S. BLISS.

Since the above was in type, we have received a similar account from brethren Heath and Moulton, who visited her from Springfield, Mass., and from the date of their visit, we perceive it was the day we were there.

"The Oppositions of Science—False-ly so called."

The plain declaration of the Scriptures are supposed, by many, who admit their inspiration, to be contradicted by the discoveries of science, and that consequently those scriptures which are thus contradicted must be understood in a figurative and accommodating sense. The first great truth which has thus been set aside is the creation of the world in six days; subsequently the consummation, the personal advent, and the resurrection of the body has also been denied. These men of *science* claim that *demonstrations* of geology show the six days of creation to have been long indefinite periods, and that consequently the consummation will be a very gradual and a moral change. The conclusion, however, we deem not only contradictory to the letter of inspiration, but unsustained by the demonstrations of science.

We have yet to learn that there are any *facts* in geology which require us to deny the Mosaic account of creation; they being all explainable by changes which *may* have occurred on the earth's surface since the creation. We listened to a sermon a few months since by the Rev. Mr. Cushman, of Boston, who endeavored to prove that the climate in the north of Siberia was once as mild as it is now in the Torrid Zone. The evidence he presented was that some years since an elephant or mammoth was found entire, encased in the ice in that region; that consequently the climate there must have been as mild as where the elephant now inhabits; but that it had become frigid so *gradually* as to present no perceptible change for the last 3000 years! It would therefore follow, that in twice 3000 years there would be only twice no perceptible change; and in ten times that period only ten times no perceptible change; consequently a change from the torrid to the frigid state would require an immense length of time. He however forgot to inform his hearers how the elephant was preserved from the time it was warm enough for it to live in that region, till the climate should thus *gradually* change to a temperature sufficient to encase it in the ice. To us it looked much more likely that the elephant drifted there from a warm country in the currents of the ocean during the flood, and was preserved by the ice of that region, than that it once cropped the herbage in that land of ice and snow.

Again, we are told that animals are found petrified—turned to stone, and that such operations require thousands of years, and consequently the earth must be older than Moses has written. But what preserves these ani-

mals while they are being petrified, unless it is a more sudden process? Indeed, some years since, a petrified fish was found in Italy, with a smaller fish in its mouth; had their petrification been a long process, they would not have been in that position. We might multiply similar cases, but our columns forbid.

We are often referred to the great changes which have taken place on the earth's surface as evidence of its great age. Thus, the desert of Sahara, 3000 miles in length, and 1000 in breadth, the deserts of Arabia, and the immense steppes of Asia, bear evident marks of having once been the bed of the ocean; and immense beds of salt are found on many parts of their surface, which are but a little elevated above the level of the sea. Also the immense prairies of South America, some a 1000 miles in extent, and the valley of the Mississippi, seem to have once been covered with water. Beds of shells are found on the tops of the mountains, remains of animals are found imbedded in rocks, and immense beds of vegetable matter have accumulated under the earth's surface and become masses of coal. But before we can conclude that these facts contradict the Book of Genesis, we must disprove that they were produced when the fountains of the great deep were broken up and the flood covered the face of the earth. We cannot know what portions of this earth's surface were the bed of the antediluvian ocean.—That much of it was, is evident from the facts above alluded to. It only required the fiat of that Being who made the world, and who gathered together the waters into one place, that the dry land might appear, to elevate or depress any portion of the earth's surface according to his pleasure. And when the forests which had grown for 1656 years were uprooted in that mighty overturn of nature, the accumulation of vegetable matter which forms the largest coal beds, is not so unaccountably strange.

While we are necessarily ignorant of the nature and extent of the changes which were made on the earth's surface during the flood, as well as antecedently and subsequently, we are very unwise to reject the plain letter of God's word, for any supposed necessity for a figurative interpretation. The letter of scripture is plain and positive. We are commanded to work six days and rest the seventh, because "in six days the Lord made the heaven and earth and the sea," and rested the seventh. We are also told that of these six days, an evening and a morning constituted each day. If each of those days were 1000 years in length, as Adam was created before the seventh, he would have been more than 1000 years old at the end of the Sabbath; and yet he was only 130 years at the birth of Seth.

As an illustration of the foregoing, we will add the following from the "Cause and Cure of Infidelity," by Dr. Nelson, a converted infidel:

A TRIFLING FALSEHOOD INFLUENCES HUMAN BELIEF AGAINST THE BIBLE MORE THAN GIGANTIC TRUTH IN FAVOR OF IT.

An English traveller (Brydone) wrote and published a description of Mount Etna. He describes her craters and her extended slope

covered occasionally for twenty miles or more, along the side of the mountain, with vines, villages, and luxuriance. These are sometimes destroyed by the river of melted lava, which issues from the mountain above, many feet deep, and a mile (perhaps more, sometime less,) in width, bearing all before it, until it reaches the sea and drives back its boiling waves. After this burning stream is cooled, there is seen, instead of blooming gardens, a naked, dreary, metallic rock. Sometimes many eruptions occur in the course of a year, breaking out at different parts of the mountain, and sometimes none for half a century. The traveller found a stream of lava congealed on the side of the mountain, which attracted his notice more than others. He thought it must have been thrown out by an eruption, which was mentioned by (perhaps) Polybius, as occurring nearly seventeen hundred years since. There was no soil on it. It was as naked as when first arrested there. The particles of dust floating through the air had not fallen there, so as to furnish hold for vegetation, and these vegetables had not grown and decayed again and again, thus adding to the depth of the soil. Such a work had not even commenced. He tells us that on some part of that mountain, near the foot, if you will sink a pit, you must pass through seven different strata of lava, with two feet of soil between them. Upon the supposition that two thousand years are requisite for the increase of earth just named, he asks how seven different layers could be formed in less than fourteen thousand years. The chronology of Moses makes the world not half as old. The Englishman was jocular at this discovery; and his admirers were delighted at what seemed to them a confutation of the book of heaven. How many thousands through Europe renounced their belief of revelation with this discovery for their prop, the author of this treatise is unable even to conjecture. It seems that many parts of Europe almost rang with the news of the analogical theory. True, the traveller only *conjectured* that he had found the lava mentioned by the ancient writer; but no matter, supposition only was strong enough to rivet their unbelief. The author has conversed with those in America, and on her western plains, who would declare that they believed not a word of the Bible, because there was no soil on a stratum of lava, which, in all probability, had been there long. Another learned Englishman, an admirer of the books of Moses, wrote to those who seemed to joy so greatly in their new system. He told them that, inasmuch as they seemed fond of arguing from analogies, he would give them an additional one. He reminded them that the cities of Herculaneum and Pompeii were buried by the eruption, in which the elder Pliny lost his life, near seventeen hundred years since. Those cities have lately been discovered; and in digging down to search their streets, six different strata of lava are passed through with two feet of earth between them. And the famous Watson tells them, that if six different soils near Vesuvius could be formed in seventeen hundred years, perhaps seven might be made elsewhere in five thousand years. Might we not suppose, that those who have renounced their belief of Christianity, after reading some *conjectures* concerning Etna, would have resumed their faith as soon as these Vesuvian *facts* were placed before them? No, it was not so. It was easy to descend, but they never reascended. *Men love darkness rather than light*. Thousands who snatched at the objection with joyful avidity, never read the confutation. They never enquired for an answer. Those who read, were afterwards silent, but remained unaltered. A lawyer who stood so high with his fellow-citizens, for worth and intelligence, that he filled many offices of

trust, had his credence of the sacred page shaken by reading the imaginary system, built on the surface of Etna's lava streams. He took the book to a friend, to show him what reason we have for casting off our reverence for the Bible. This friend turned over a few pages of the book, where this same traveller, after telling how many eruptions sometimes happen in the course of a month, goes on to narrate the following history:

"Our landlord at Nicolasi gave us an account of the singular fate of the beautiful country near Hybla, at no great distance from hence. It was so celebrated for its fertility, and particularly for its honey, that it was called *Mel Passi*, (the Honey Land,) till it was overwhelmed by the lava of Etna; and having then become totally barren, by a kind of pun its name was changed to *Mal Passi*, (the Mean Land.) In a second eruption, by a shower of ashes from the mountain, it soon reassumed its ancient beauty and fertility, and for many years was called *Bel Passi*, (the Beautiful Land.) Last of all, the unfortunate era of 1669, it was again laid under an ocean of fire, and reduced to the most wretched sterility, since which time it was known again by its second appellation of *Mal Passi*."

The lawyer was asked if his difficulties were in any way obviated by this rapidity of change from soil to nakedness, and from nudity to soil again, narrated by the same original discoverer of the whole theory. He answered in the negative, and continued obstinately to cast away the book of God! Thousands of cases happen continually, where the individual is as readily and as speedily turned into the path of infidelity, and when once there, continues to trace it with invincible pertinacity. *Men* (without knowing it) *love darkness rather than light*.

When some travellers in Asia wrote back that the Chinese record made the world many thousands years older than the Mosaic history does, how it rejoiced a host of listeners! O, how they clapped their hands? We thought, said they, that the Bible was a fabrication unworthy of belief. If any wrote, or said to those who were thus becoming scoffers at Revelation—"Do not be too hasty in your conclusions: how can you tell but that national vanity may have some share in exciting those who speak of their *Celestial Empire*, to claim a spurious antiquity?" they turned away, or closed their ears with satisfied confidence. They seemed to wish for no further information. After a time, some additional items were published from Chinese history, such as the following: They tell the name of their first king, which would sound in the ear of some as a corruption of the word Noah. The time they assign for his reign corresponds with the age of Noah. They speak of this king as being without father; of his mother being encircled with the rainbow; of his preserving seven clean animals to sacrifice to the Great Spirit; that in his day the sky fell on the earth, and destroyed the race of men, &c. &c. When we remember that the waters of the sky did this in the days of Noah; that Noah was the first of the post-deluvian race, and thus without father; that the rainbow is interestingly connected with his history; that he did take into the ark clean animals by sevens, part of which were offered in sacrifice; we begin to discover, that the Chinese account is nothing more or less, than a blotted copy of the truth.—See *Stackhouse's History of the Bible*.

We gather from Moses that, between the creation and the deluge, there were ten generations of men, surpassing us greatly in longevity. It would be no tortured inference to suppose them vastly our superiors, both in strength and stature. This kind of men, the heathen, in ages past, were in the habit of calling gods,

after their death. The Chinese account speaks of *ten dynasties of superior* being, who ruled in their country a thousand years each, before the sky fell on the earth. It is not hard to see that this is only a different and a singular manner of relating the same facts. But why did (and do now) many of the seemingly learned choose to suppose that each father ended his race before the son began to live? It was for the purpose of stretching out the time, between the deluge and the creation, to ten thousand years. Moses informs us that each of these ten generations did extend near a thousand years; but he lets us know that a son and his father walked much of their earthly race together. The journey of each was long, but it was a simultaneous travel. For the purpose (if possible) of extending the earth's chronology beyond the dates of Revelation, multitudes have taken partial extracts from *hearsay* records; and, then, to prevent these fragments from agreeing with or upholding the history they hate, have twisted them with labor and ingenuity; failing even then to construct a passable cavil against the truth. What is the reason of this strange hungering and thirsting after mean falsehood, rather than the wonders of glorious truth? It is because men love darkness rather than light. Those who had cast away all reverence for Holy Writ, as soon as some one said in their hearing that the Chinese record contradicted Moses, never seemed to inquire further. They asked not after any additional account; or if they were shown that all these heathen traditions were simply the truth, preserved in a dress more or less awkward, they were silent; but they did not return to the place where they once stood. They continued scoffers at Christianity.

The author has been in the habit of conversing with unbelievers whenever he could obtain the privilege, during the last eighteen years. Having once been of their number, he has since felt for them a kindly solicitude (as he hopes) moving him, at a prudent opportunity, to speak of heavenly things, although at times, even at the risk of their displeasure. He has found that certain items of history or tradition, such as might seem to militate against the Holy Writ, they receive readily, and remember long. Out of the ten thousand facts of a different description, they treasure none. They seem either not to hear, or they understand slowly, or forget very soon. We have been naming some of the kind which secure their attention and their recollection.

LETTER FROM BRO. N. FIELD.

DEAR BROTHER HIMES:—I have been a Christian nearly twenty years, and in that time I do not remember to have witnessed as cold a time in religion as the present. If the Laodicean character is a sign of the last days, there is no mistake but what we have it in this part of the world. The church resembles a patient in the last stage of fever, whose life is sustained by the aid of powerful stimuli. With a large majority of professors, there is scarcely the form of godliness. Money-making, eating and drinking, cigar smoking, politics and fashion, engross their time and thoughts. They act as though they regarded religion a mere convenience or secondary affair. If they had but half the zeal for the Lord that they have for certain political aspirants for the presidency, they would be ornaments to the church of God.

Notwithstanding, your unworthy fellow-laborer has faithfully taught the doctrine of the Lord's speedy coming, and others have visited this place and Louisville, (yourself included) and announced the glorious truth—yet the believers in the doctrine are like angel's visits, few and far between. There are not more, perhaps, than a half dozen in this town watching for the event. While my faith grows stronger, it appears that others around me are becoming more skeptical. I often think of the question propounded by our Lord, "Nevertheless,

when the Son of man cometh shall he find faith on the earth." So far as this part of the earth is concerned, the truth affirmed in the interrogatory would be fulfilled were he now to appear. My very soul sickens with disgust at the infidelity of professors. Their ignorance of the subject is only equalled by their cold-hearted indifference to the event. I do verily believe they are in heart opposed to the Lord's coming. That they are unwilling that the Lord should come in their life-time, does not admit of a reasonable doubt, when we look at their character and behavior.

My dear brother, the times are truly perilous. A change must soon take place, or Christianity will be swept away by the tide of infidelity and licentiousness which is fast rising over our guilty land. When we take a survey of the condition of society, religious and civil, what do we see to encourage the Christian or philanthropist? Is not the earth filled with violence just as it was in the days of Noah? Is not crime daily, and hourly increasing? Is it not manifest to every observer, that there is more turbulence and distraction in society every day, a greater disregard to Christian obligation and personal honesty, more lukewarmness and sensuality among professors of religion?—And do not these perils of our social system portend with unerring certainty its speedy dissolution?

Under such circumstances, what can human agency do towards accomplishing the moral and political regeneration of the world? How preposterous it is to suppose that our present sectarian churches, filled as they are, with pride and covetousness, and lacking in almost every Christian virtue, scarcely able to keep life in themselves, can reform the world! To suppose such an event possible, is to suppose that a stream can rise higher than its fountain. Our only hope is in the coming of our King; and blessed be God, my faith in the event increases as time rolls on.

There is resting upon my mind a deep and abiding conviction, that the end of all things is at hand, and that nothing of importance remains to be fulfilled of historical prophecy prior to the appearing of the Lord. The extinction of the power of the Mahometans to slay, is doubtless the closing event of the sixth trumpet, and if it did not take place in 1840, it will likely occur this year. For beginning the 391 years and 15 days at the fall of Constantinople, in 1453, its sounding will end 1844. Then of course the seventh begins; and when it begins the mystery of God will be finished. God grant that it may be so, and that his saints who are now looking up in the hope of redemption, may be delivered from this wicked and sin-cursed earth.

Although Brother Miller's time has run out, yet, I cannot but think that the Bible student is as much indebted to him, as any man now living. He has done a vast amount of good. He has beautifully harmonized the Scriptures, and presented to the Christian a tangible heaven; and has thereby dissipated the ethereal and sublimated notions of the dark ages. No matter what his enemies may say against him: and no matter how much the learned clergy may sneer at his pretensions to Biblical knowledge, he has proved himself too formidable for them. And they are bound to admit that time has done for them, what they could not do for themselves.

The Baptists have lately had a grand carnival or tea party, as they call it, in the city of Louisville; at which they had rare doings. Two large pound cakes, the one for Whigs, the other for Democrats, were served up by way of exciting a wholesome and profitable competition between partizan gormandizers. Other exhibitions and performances, equally in accordance with Christian character, were had recourse to, in order to abstract the dimes from the pockets of the unwary and the drunken.

Brother Campbell, of the Millennial Harbinger, has copied a long list of the tea parties, fares, and jollifications, and thence concludes that the Methodists, Baptists, &c., have "run down on a dead level with the world." He cautions his brethren against all such folly and extravagance; and tells them to take in their sails, preparatory to an approaching storm, which he says is coming upon our country. From his tone he is evidently of opinion that the signs are very ominous. That we may be found watching, is the prayer of your unworthy brother and fellow-laborer in the Kingdom and patience of Jesus Christ, whom we hope soon to see.

NAT. FIELD.

Jeffersonville, Indiana, June 22, 1844.

PRAYER.—Prayer—says Jeremy Taylor—is an action of likeness to the Holy Ghost, the spirit of dove-like simplicity; an imitation of the holy Jesus, whose spirit is meek. Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seas of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of charity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the outer quarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that intention, which presents our prayer in a right line to God. For so have I seen a lark rising from his bed of grass, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the libration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it did learn music and motion from an angel, as he passed sometimes through the air about his ministries here below. So is the prayer of a good man; his duty met with the infirmities of a man, and anger was its instrument and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts pulled them back again and made them without intention; and the good man sighs for his infirmity, but must be content to loose the prayer, and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smoothe like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it return, like the useful bee, laden with a blessing and the dew of heaven.

Foreign News

BY THE BRITANNIA.

The Britannia arrived from Liverpool the 3d inst., bringing intelligence to the 19th ult., but of very little interest. The following are some of the more important items:—

FRANCE.

It is announced in the French journals that the Emperor of Morocco has proclaimed a holy war against France, and, in conjunction with Abd-el-Kader, is making active preparations for invading the territory claimed by the latter country. It appears from despatches just received from Algiers, that actual hostilities have already commenced on the frontiers of Morocco. The despatch of General Lamoreiere states that the attack was made quite suddenly, and almost unexpectedly, by the Arabs, who were, however, defeated, after some sharp fighting, leaving upwards of fifty of their men dead on the field.

This engagement will afford France an excellent excuse for retaliatory measures. The ultimate result of the contest may be easily divined. Our Gallic neighbors will acquire possession of the most fertile part of the coast, and, at the same time, gain a footing on one side of the Straits of Gibraltar.

TURKEY.

Advices from Constantinople, to the 22nd May, report that the Turkish forces sent against the Albanian rebels had twice defeated them between the 13th and 17th. Krischowa had been taken by assault, after a desperate resistance on the part of the rebels, of whom 100 were killed, and about the same number wounded; but the loss of the Turks is stated to have been more considerable. Russia, it is said, has offered to furnish troops for the suppression of the rebellion, should the Turkish force prove unequal to the task.

ITALY.—The news from Punjaub represents that country in as disturbed a state as ever. Another member of the Dogra family has fallen, the victim of his own nephew.

We also have intelligence of a startling character, announcing that some of the most illustrious families of Rome are compromised by the late events, and that the spirit of disaffection is daily becoming more alarming in the Papal States. According to these accounts, the Prince Doria Hamfii, the Prince Piombino, and other persons of rank, have been obliged to leave Rome. If this statement be true, it proves, in connection with the recent desertions in the Austrian Navy, that the discontent is wildly spread through all classes of Italian society.

The *Cologne Gazette* assures us that the Papal Government has addressed a note to the Cabinets of London, Vienna, and Paris, on the subject of the late disturbances in its territories. The note declares that there has been no real cause for political discontent, and that the disaffection is chiefly to be ascribed to the machinations of anarchists in France and England.

The *Journal of the Two Sicilies* announces that several steamers left Naples on the 21st ult., with troops destined to relieve the garrisons of Sicily. The railroad between Torre-Annunciata to Nocera, by Pompei, Scafati, Angri, and Pagani, has just been opened to the public. The King was present at the inauguration.

IRELAND.

Mr. O'Connell and his companions in captivity are in excellent health and spirits, and so far from the step having put down Repeal, it appears to have increased the movement. The rent has risen from hundreds to thousands. Mr. O'Connell has comfortable quarters, airy apartments and two gardens to walk in, and he is permitted to see his friends at seasonable times and in considerable numbers. The wily lawyer strove hard to keep the Repeal flame blazing brightly during his confinement, by making speeches to deputations within the walls of his prison. This, however, the government would not tolerate, though there seems no reason to believe that the chief, or, indeed, any of the traversers, are treated other than with the utmost courtesy. In the meantime, the writ of error is being carried before the House of Lords, and Thursday, July the 4th, is fixed for the opening of the case. Until its decision the judges are prevented from going the summer circuits, and the legal business of the country is interrupted. All this, by the way, is more complimentary to the political power and the moral influence of the chief traverser, than some supporters of the government seem willing to admit.

PUBLIC FEELING TOWARDS MR. O'CONNELL. The demonstration of sympathy with O'Connell have been strongly evinced throughout the country. The repeal button has been universally adopted, and public meetings have been called and held for the purpose of expressing opinions on the State Trials and on the incarceration of "the martyrs," in Glasgow, Birmingham, Dublin, and Liverpool. Addresses to Mr. O'Connell have been voted by the corporate bodies in Dublin, Kilkenny, Newry, and Limerick, and public prayers have been recommended by the priests to be put up for the protection of Heaven on the "Liberator," and for his delivery. The repeal papers have appeared in mourning. The contributions to the repeal rent has greatly increased.

The Corporation of Dublin, on the 6th, inst., adopted an address to the Queen on the subject of Mr. O'Connell's imprisonment, and an address of sympathy to Mr. O'Connell himself. A petition to the House of Commons was also agreed to, praying that Mr. O'Connell may be liberated.

THE JEWS IN POLAND.—Advices contained in the Hamburg papers of the 17th, and dated Polish Frontiers, May 10, state that the lamentation of the Jews in the kingdom of Poland is boundless at this moment, because the government is seriously engaged in carrying into effect a measure which the Jews have hitherto hoped to avert—namely, to oblige them to military service. Orders have just been received to levy the recruits in all the governments in the course of this month, and no longer to exempt the Jews.

ROYAL VISITORS IN ENGLAND.—On Tuesday, the 28th ultimo, his Majesty the King of Saxony arrived with his suite at Dover. He was met at the Nine Elms station by Prince Albert, who attended him

to Buckingham Palace. The Emperor of Russia arrived in one of the royal steamers at Woolwich, on Saturday night, the 1st instant, with his suite.

The appearance of the Emperor in London, has started the quidnuncs and the sight gazers. He has travelled with amazing speed since leaving his own capital, stopping only a few hours on his route to visit the crowned heads of Prussia and Holland, anxious, no doubt, to bring the intelligence of his own arrival in England. It was rumoured some time back, that the Emperor intended to visit us, but great uncertainty prevailed as to the time, and all expectations of his appearance were in abeyance, when lo! the great Czar presents himself at the palace of England's Queen. It is well that he has taken the nation by surprise, for the suddenness of his appearance has given to it an eclat which his deliberately announced arrival would have failed to create. The British nation, in its reception of the Emperor of Russia, will be puzzled to draw the line between extending a courteous affability on the one hand towards an illustrious stranger, one of the great ones of the earth; and on the other, the suppression of any enthusiasm at all indicative of personal respect for the man or for the iron despotism by which he upholds his power.

A German journal announces, on the authority of recent accounts from St. Petersburg, that the Emperor Nicholas will go at the beginning of July to Carlstad, where there will be important negotiations.

In addition to the news contained in the Liverpool European Times, we find the following in the London Times.

"Our letters from Constantinople of the 17th May, announce the return of Emir Pasha, member of the supreme Board of War, who had been sent to Albania to enquire into the situation of that province. His report stated that the insurrection was fast subsiding since the recent successes obtained by the imperial troops."

"The latest intelligence from Beyrout received by this express is dated the 4th ult. The amount of the indemnity awarded to the Maronites had been fixed at 5,500,000 piasters, payable one half immediately, and the remainder in six yearly instalments. The delegates of the parties interested had, however, objected to the mode of payment, and refused the terms proposed. The question of the limits of the Lebanon still remained unsettled. The Chevalier Basily, Consul-General of Russia in Syria, had returned to Beyrout."

The alarming state of society in Suffolk County, on account of incendiaries is thus referred to:—

"The danger is imminent; no man can be said to rest secure; no resident of a rural district can retire to his bed, without the painful feeling that his homestead, perchance the lives of his family, may before morning be sacrificed to the vengeance of the incendiary. In this frightful state of things, it is madness to temporize or procrastinate, in the vain hope that the mania will exhaust itself. The remedy may be difficult; but the demand is imperative. This is not the opinion of men rendered timid by individual suffering; it is the feeling entertained by the great mass of the tenant farmers, a class of men not easily alarmed, and who can have no possible interest in pretending to be so. There is no parallel case on record, where a whole county has been proved to be the arena of insidious and systematic aggression, directed against private property, continuing almost uninterruptedly for six months, without the suggestion of some remedial measure, or without the adoption of prompt and vigorous steps on the part of the Government and the local authorities, in order to maintain the supremacy of the law.

Murder by an Irish mob in Yorkshsre.—On Whit-Monday a large and numerous procession of the members of the several Orange lodges in this vicinity was appointed to take place, and for the purpose of giving eclat to their proceedings two bands of musicians were engaged, one of them being known as the Calverley band, and not more than two or three of its members, if so many, being members of the Orange fraternity.

The Calverley band left Thornton a little before 8 on their return home, and they entered the town of Bradford playing a common march until they reached the bottom of the principal street, (Kirkgate) when they put up their instruments and proceeded on their way to the Green Man, at Eccleshill (a village between Bradford and Calverly,) where they

had appointed to divide their remuneration. They had not, however, proceeded above a mile on the Eccleshill-road, when they were attacked by a body of from 200 to 300 Irishmen, armed for the purpose with shillelaghs, bludgeons, large stones, and other missiles, at a part of the road where there are no houses. The poor musicians, 13 in number, were equally surprised by, and unprepared for, such a savage and brutal attack; and therefore offered no resistance, but endeavored to effect their escape as best they might. Several of them were, however, seriously hurt, and their instruments were shivered to atoms; but one of them, more unfortunate than the rest, after being prostrated by blows from bludgeons, and severely beaten on the ground, while begging for mercy, received a mortal fracture of the skull from a heavy coping stone that was dashed upon his head by one of his ferocious assailants. He lingered in a speechless state, scarcely able to take any sustenance, for 48 hours, when he died. His death has excited a great sensation in the village; as he was a quiet inoffensive man, about 45 years of age, unconnected with the Orange body, and has left a wife and six helpless children, the youngest at the breast."

In the supplement to the London Times, we find this singular remark in reference to the Emperor of Russia:—

"No fitter occasion can arise for reflection on the character of Russia. An example is presented in a recent conspiracy by her against the life of the Prince of Serbia—suppressed in the journals of Europe. Official documents, detailing this transaction, have appeared in the *Portfolio* for June. England no less than Serbia, is the object of Russia's care."

AFFAIRS OF ITALY.

The public mind is in a good degree turned towards Italian affairs, in the present disturbed state of feeling among the inhabitants, and the news from that country will be received and read with interest.

Extract of a letter from Corfu:—"We have received news of a most lively interest from Trieste, under the date of the 15th April. The seed of resistance to the religious and political absorption of the Holy See, which has been for a long time creeping amongst the Italian clergy, and which the Roman court endeavored by all means to suppress and conceal, has acquired in these latter times a public and imposing character. The number of secular and regular clergymen arrested for preaching against the actual political and religious system is stated to be not less than seventy. On the other hand, then, everything also acquires much gravity on the side of the revolutionary spirit throughout the Peninsula. The Austrian government has deemed it necessary to put Venice in a state of quasi siege. Its garrison has been increased to 11,000 men. One frigate is constantly and openly kept with her guns turned against the city. Defections in the Austrian army still continue. In these latter days twenty Italian and Hungarian officers are said to have disappeared from the corps in which these two nations serve promiscuously."

REBELLION AGAINST THE POPE.

The Journal of Commerce in speaking of this state of things says:—"It is evident that nothing but the presence or proximity of Austrian bayonets, prevents the Pope from being regulated by his own subjects. According to these accounts, no less than seventy clergymen, either secular or regular, have been arrested in Italy for preaching against the political and religious system now in force. The very fact of these arrests, for such a cause, shows the extreme of despotism under which the people groan. It shows that there is no liberty of speech even; and as to the press, every body knows that it is fettered and trampled to the last degree. This is Popery—the instrument of oppression, whenever it has the power—the enemy of freedom and intelligence the world over."

Prof. Gaussen's Discourse.

This discourse which we conclude to-day is thus spoken of by the New York Evangelist:—

"The object of the discourse is to show 'that Rome is the Babylon' of St. John; the Pope the 'Man of Sin,' the 'Son of Perdition,' of whom St. Paul speaks; and the Popedom the 'little horn' of

Daniel." The author directs attention chiefly to the seventh chapter of Daniel's prophecies, and endeavors to establish the position that the "little horn" is designed to represent the Pope. He presents fourteen characteristics or features of the 'little horn,' with which he compares the Popedom, as portrayed in history, and observes that there is nothing now existing under heaven, nor that has existed through all the history of the past ages, to which it is possible to apply these descriptions of holy writ, except the Pope, and to no other than the Pope."

THE GREAT BODY OF THE GERMAN EXPOSITORS, together with Profs. STUART and CHASE, and a respectable body of American Divines, entirely dissent from this last statement; and the application of the prophecy can by no means, therefore, be regarded as settled. It must be conceded, however, that Prof. Gaussen presents a strong case, in which those who agree with him as to the meaning of the fourth kingdom will feel deeply interested."

"Here is an acknowledgment of a tendency to Germanism, on the part of 'a respectable body of American Divines,' at the head of whom are Profs. STUART and CHASE."

The pamphlet containing the discourse of Prof. Gaussen, with a preface, notes, and diagrams, is in press, and will probably be ready for delivery next week.

We have also in a state of forwardness, a Sermon on the duties of Watchfulness, in reference to the Coming of Christ, from Rev. xvi. 15, by the "Rev. Haldane Stuart, incumbent of St. Brides, Liverpool, Eng."

Conferences & Campmeetings.

THE CAMPAIGN.

July 16—21, Near Albany, N.Y. Campmeeting. (To be appointed by the committee, and if held at the time above mentioned, Bro. Miller and Himes will attend.)

July 24—29, Rochester, N.Y. Campmeeting or Conference, as the brethren may appoint.

July 30 to Aug. 1, Buffalo, N.Y. Conference.

Aug. 3d and 4th, Toronto, Canada West. Conference.

Aug. 10 and 11, Cleveland, Ohio. Conference.

Aug. 18, and onward, Cincinnati, Ohio. Conference. REMARKS. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.

J. V. HIMES.

Boston, June 22, 1844.

A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. D. Toller, H. A. Parsons, A. Belden, C. Baldwin, A. Mix, H. Munger, John Sutcliffe, E. Parker, E. L. H. Chamberlain, Wm. Rogers.

A Campmeeting will be held in Brooklyn, Ct. commencing the 20th of Aug. next, and continue over the Sabbath. We give this early notice that other meetings of a similar kind may not be appointed at the same time.

Yours in the Advent faith,

Thomas Huntington,
Thomas Farnum,
Wm. Wheeler,

Brooklyn, Ct. June 17, 1844.

ADVENT CONFERENCE, will commence at Hamilton, Canada West, at the Tabernacle, July 16, to continue over the Sabbath. Lecturers and brethren are most urgently called upon to attend; especially Br. J. V. Himes—they need help. The Cry will please copy.

A Second Advent Conference at Cooperstown, Otsego County, N.Y. (64 miles west of Albany) will commence, if time continue, on Tuesday, July 30th, and continue over the succeeding Sabbath.

Also—Second Advent Conference at Esperance, Schoharie county, N.Y. (26 miles west of Albany) will commence if time continues, on Tuesday, August 6th, to continue over the succeeding Sabbath. It is hoped these conferences will result in extensive usefulness; to this end lectures will be given during the Conferences (evenings until Sunday,) in such adjoining places as may be deemed expedient. The Advent friends in the vicinity of these Conferences, as well as the undersigned, particularly request the attendance and labors of those Advent lecturers who may find it their duty to be present. And all other friends of the Advent cause, and indeed all who are willing to give heed to the sure word of

prophecy on the subject of the coming and kingdom of our Lord Jesus Christ, are respectfully invited to attend.

H. H. Gross, of Albany,
Wm. Ingmire, of Cooperstown.

Campmeeting in the vicinity of Albany and Troy, N.Y.

The committee have decided to hold the campmeeting proposed in this vicinity, at Sand Lake, about 10 miles east of Troy and Albany, to commence Tuesday, July 16th, and continue over the Sabbath; the meeting is to be on ground owned by Henry Moul; the place where the Methodists hold their camp-meeting annually. Arrangements will be made for board, by the day or week, on reasonable terms, for those who may desire it. All who come from neighboring towns had better provide themselves with tents, provisions, &c; and the tents erected the day previous to the meeting.

Those who may arrive in Troy by any public conveyance, will please call at the National Temperance House, on the corner of River and Ferry Streets, near the Steamboat Landing, where carriages may be found to convey persons to the camp-ground on reasonable terms.

Brethren Miller and Himes will be present, as will be seen by notices in the Cry of last week. All who are interested in the speedy coming of Christ are invited to attend.

Com.—T. Wrightson, F. Platts, Wm Rowarth, Albany. Wm Harmon, Br. Rogers, H. Wilbur, West Troy—William Briggs, A. Wager, I. Gardner, Troy.—I. G. McMurray, Lansingburgh—Br. Vandercook, Waterford—Lewis Mills, Middletown.

Troy, June 29, 1844.

A Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barnes, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Skipman, Bennet, and others, are invited to attend. The brethren who can, are requested to come with tents; and those who wish, can be accommodated with provision for themselves and horses on reasonable terms; those who come by stage to the Upper Village, three miles distant, will find conveyances to the ground.

Com.—F. Wheeler, G. W. Barnes, N. Smith.

There will be a Second Advent Campmeeting in Manchester, Ct. on ground formerly occupied for that purpose, 9 miles east of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. The sole object of this meeting is to advance vital godliness in the soul. Mid. Cry will please copy. H. MUNGER.

FRANCONIA CAMPMEETING GIVEN UP.

Br. Moses Chandler requests that we give notice that the Franconi (Sugar Hill) campmeeting is given up for the present.

Br. Pearson informs us that Br. Stockmann died on the 25th of June, leaving a wife and three children. Particulars in our next.

Br. Pearson is informed, in reply to his inquiry, that the statement as published in the Christian Herald, is not true. Mr. Miller did not say that the Lord might not come for fifty years. He simply stated that his time had expired, but that he should continually look for the Lord till that event, or till his death; even if it should be delayed fifty years; but that he had no expectations that there could be any material delay. We would caution our readers against placing any confidence in any statements respecting the Advent, which the Christian Herald, or any of those papers may make that are so prone to give a false coloring to every thing pertaining to this question.

SECOND ADVENT CARDS, may be had at this Office, 43 in a sett, each card contains a passage of Scripture, with the sentiment of the passage expressed, to which is added an appropriate verse of poetry. They are designed for circulation among children. By N. Hervey. 10 cts a sett.

Letters received to July 6, 1844.

Turner Reives \$1; J P Benedict \$2 books sent; W B Start \$5; A Church by pm \$1; C Luther by pm \$1; C N Rhodes by pm \$1; J Hodgkins by pm \$1; A Wood Jr by pm \$1; N Field by pm \$4; W Ballard by pm \$1; F Wheeler, and N Knights by pm 50 cts each; N T Withinton by pm \$1; T Cole; E C Clemons 40c; W Droy by pm 50 cts; O Grinnell and H Simmons by pm \$1 each; A Geer and A Newton by pm \$1 each; E P Perkins by pm \$1; pm Morreau, N.Y.; C S French by pm \$2; J B Hill by pm \$1; C C Caldwell; J W Dyer; pm Berlin Ct; pm Brewer Me; E Galusha; J Hutchinson by pm \$2; L Wiswell \$1, 37 1/2 cts postage, pm would have franked it; A C Foot by pm \$1; pm Wakefield, NH; pm Portsmouth, N H; pm New Durham, NH; J J Porter; T Wrightson; F P Platts; Wm Rowarth; Wm Harmon; Mr Rogers; H Wilbur; Wm Briggs; A Wager; J Gardner; J G McMurray; Lewis Mills; P M Shaw; J Hazelton; H Heath; C P Kendall by pm 50c; J V Himes; A Chase by pm 50c; A Hittcock by pm \$1; J Heath Jr by pm \$1; pm Hartford Ct; R Upton by J P Jewett, \$2; M J Scruton; J Herald by pm \$1; pm Hartford, Ct; F Wheeler; G W Barnes; N Smith; J Kiloh; E Below; Z Kelley; Wm Rutherford by pm \$1; Capt L Post by pm \$1.50; J W Barnum \$1; A D Howes, and Z Barrett by pm \$1 each; J Wrightson; P Hawkes; H Munger, we handed the article to the True Wesleyan, with request to copy; Sarah Hews \$1; J Pearson; pm Natick Ms; pm N. Bedford, Ms; pm Anoskeak NH; D Melvin by pm \$50; pm Norfolk N.Y.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 24. }

Boston, Wednesday, July 17, 1844.

WHOLE NO. 168.

THE ADVENT HERALD

IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

"In the beginning was the Word, and the Word was with God, and the Word was God."

Before the circling years began,
Thou blessed One, Most High!
Or ere the stars their courses ran,
Thou fill'dst immensity!
Before the deeps did limit know—
Or rose the mountain height,
Before the gushing fountains flow,—
Before the call of light:
In the beginning thou wast there,
And in creation hadst a share.

For thou, O Lord, the earth didst found—
And, too, the heavens array—
Thy counsels gave the seas a bound
Dividing night and day.
Before the sun, with golden crown,
Or moon, with silver crest,
From their abodes shed blessings down,
Heaven bowed at thy behest!
The Highest speaks—it is thy voice,
And all the sons of God rejoice!

Let there be light! and there was light!
Straightway the brightness gleamed,
The great decree went forth, obeyed,
Noonday obedient beamed!
Efulgent One! thou the true Light,
With glorious majesty
Thy look dispelled the brooding night,
And still illumines the sky!
At thy command arose the day,
And darkness fledged, then fled away!
And sweet the heavenly echoes rang
To welcome praise prolong,
When morning stars together sang
Creations earliest song!
But sweeter still will praises ring
When Eden is restored—
When thou shalt full redemption bring,
And be on earth adored.
For thou wilt bring thine Israel
To their own land and with them dwell!

Rochester, July 3d, 1844. E. C. C.

No Cause for Discouragement.

Having been induced, by William Miller and other men of God, to examine, believe and proclaim the Midnight Cry, fully believing the Jewish year, (so called) 1843, would bring us to the close of all the prophetic periods and the consummation of all earthly things, and having frequently, with much assurance and confidence in God's holy

word, affirmed my faith in said doctrine, and now the time being past in which I did expect to see my King and Savior, I frankly confess that I have erred as to chronology, and I have consequently been greatly disappointed, in so much that I have been in heaviness through manifold temptations, but out of them all the Lord hath delivered me. But notwithstanding my disappointment in the termination of the times appointed of the Father for the glorious appearing of His Son from heaven, still I have no less confidence in my Bible, nor have I any thought of turning infidel.

I believe that I am sustained by common sense, and fortified by almost the whole train of Protestant commentators, such as Mede, the Newtons, Faber, Scott, Keith, Clark, Henry, Gill, and a host of others, who all reckon the days of Daniel and John as the prophetic term for a year. "They all agree that the leading periods of Daniel and John do actually expire about this age of the world."

I believe that the Lord God did make known unto Daniel his servant the prophet, the time when all earthly thrones should be cast down and broken to pieces, together when the judgment shall be set, the Son of man come in the clouds of heaven, and the kingdom under the whole heaven, be given to the saints, and that the time for the accomplishment of these events was definitely declared to be "unto two thousand and three hundred days, or years." That the time here appointed will bring us to the end, the final consummation of all earthly things my soul fully believes. No sophistry here, no spiritualizing. The Lord write truth on every heart.

I do further believe, that the man Gabriel did make Daniel understand the vision. He gave him "seventy weeks," which were equal to 490 years, and were cut off from the 2300 years, and made sure the vision. The seventy weeks are to be reckoned in their commencement "from the going forth of the commandment to restore and build Jerusalem," according to the instruction of Gabriel. This commandment went forth "in the seventh year of Artaxerxes the king." Now as the seventy weeks commenced here, so must the 2300 years commence at the same time, because the seventy weeks or 490 years were cut off from the 2300 years to make Daniel understand it. Commencing our reckoning, therefore, at the point specified, viz:—457 B. C. according to our chronology, then 1843, A. D. would bring us to the close of the vision.

But says the objector, you have failed in your calculations.

Ans. It is the word of the Lord on which we rely, and that has not failed. On this platform of heaven we rest our all, being assured that at the time appointed the end will be. We now, therefore, wait daily in expectation of our returning Nobleman, in hope that when Christ who is our life shall appear, that we shall appear with him in glory.

As to the time of reckoning, I acknowledge a failure, if the objector will have it so, just so far as our chronology varies from the true time, or the time appointed; and here is the head and front of our offence.

Obj. Well, will you now give it up.

No, never. My heart sickens at the thought. I cannot give up my blessed hope. What, give up and go to sleep when our Lord assures us that he is at the very door, and commands us to know the fact. Nay, rather let us at this important crisis watch so much the more and ever pray, Lord increase our faith.

Go to sleep at the very time our lamps should be burning bright, and we ourselves waiting for the Bridegroom from heaven. God forbid.

Obj. What do you intend to do?

Surely what should a man do but adhere to the faith once delivered to the saints, and wait for the vision. We are not of them that draw back unto perdition, but fully believe the vision is for an appointed time. Relying, therefore, on the word of God, we still wait for the vision, knowing it will not tarry, but will immediately come. Even so, Amen. Come, Lord Jesus. J. HAZELTON.
Derry, July, 1844.

D'Aubigne on the Reformation.

The work of D'Aubigne is one of great value. He has accomplished what few historians have accomplished before him—he keeps God and grace before him throughout. He sees God in history—all history—everywhere in history. And he appears to apprehend the design of Providence, in an unusual degree, in every movement. None can read the work without interest. All, too, will be profited by it, that read it. It is a work, as I believe, of rare merit. Perhaps it would not be saying too much, to say, it is the history of the present age. No topic of course can surpass the one he has chosen. The mighty upheaving of the sixteenth century, which resulted in the establishment of the Protestant church, is of itself more absorbing than any other since the establishment of Christianity.

But D'Aubigne has given life to the living picture. Everything is clothed with interest. The picture by consequence will long remain on the mind.

Besides the above remarks, it should be added, that the work is adapted to the present crisis. Convulsive movements are now going on in the churches and out of the churches, in Europe and America. He who wishes to know how to endure well the storm, would do well, exceedingly well, to read D'Aubigne. He who would shun the fate of indecision, let him read D'Aubigne. He who wishes to know how to treat an erring brother, let him read this work. Let him study the character of Luther, Melancthon, Erasmus, Tetzel, Layola, Zuingle, and he will know whom to follow in the hour of trial. He will perceive, too, that one spirit pervades all society—I mean all ages, of a false character; and it is met by another from above. These spirits are in conflict. Men appear to be, and in truth are in some sense, although not exclusively, the agents. Yet God is in the armies of men; the wicked are in them also. None can be too careful on which side they are found, and by what spirit they are moved. We may see errors, too, in good men, and by reading the history of that intensely interesting revelation, we may shun them.

I hope I may be allowed to commend the work to our Sabbath Schools. I would commend it to all who are looking for the immediate coming of Christ. I would commend it also to all who believe that sentiment heretical—an opinion not to be countenanced. Indeed, I wish the work were in the head, nay, heart of every man in America, and in the world. It would do them all good.

G. F. Cox.

Saco, July, 1844.

LETTER FROM BROTHER E. BELLOWES.

BRO. BLISS:—Permit me, through the columns of the Herald, to state, as briefly as possible, the rise and progress of the Second Advent cause in this place. It has ever been interesting and encouraging to the little band here, to learn, through the Herald, the state of the cause in other places; and I thought a few words in relation to our hopes and conflicts might not be without some interest to those abroad who are looking for the Savior.

The first light upon the subject here received, was

given us by Bro. Reed, in the fall of 1842, when some interest was manifested, and many were desirous of giving the subject an investigation. In the winter following, brethren Thayer and Snow delivered a course of lectures in the Free-Will Baptist meeting-house. Brother Snow continued with us a few weeks, and preached the word with power, the result of which was glorious. The church, as a body, was awakened to attend to the midnight cry, and sinners, by scores, thronged the anxious seats. But the excitement soon passed away, and with it the interest of many subsided, both in the church and out. Some in the church lost all their faith in the Lord's near approach, while others stood on the fence, ready to go the way the popular wind happened to blow. But, bless the Lord, there was a flame kept burning, and which has never been extinguished by all the engines of the devil and wicked men. We have two or three meetings during each week. The Lord has been with us by his spirit, to guide us into all truth, and unite us, heart and hand, to contend for the faith once delivered to the saints; while cold professors, in both churches, and all around us, have had to acknowledge that the Lord was on our side, and with us by his spirit.

Those around us, who have prophesied that when the time Brother Miller fixed upon, as the termination of the prophetic periods, passed by, we should give up our hope in the Savior's appearing, are proved to be false prophets. They are greatly disappointed in seeing the true believers in the Advent at hand so firmly united and steadfast, patiently waiting for the event. We have much opposition from many in the professed church of Christ—many who say they love the Lord with all their hearts, but who cannot bear a word said in their meetings about his coming. How great that love, which would keep its object at a distance!

There is, at present, more than usual interest manifested among us. Some who have long been in a cold and indifferent state, are being revived and prepared to meet the Lord when he shall appear. May the same spirit of love and union which dwelt in the breasts of the primitive disciples of Christ, continue with us, till we, with him, shall come into the inheritance of the purchased possession.

Yours, in hope,

E. BELLWS.

Blackstone, July 3, 1844.

LETTER FROM BROTHER O. W. HAZEN.

DEAR BROTHER HIMES:—I have been wishing and waiting, for some months past, to hear from the brethren in Nova Scotia and New Brunswick. This morning my desire was gratified, and I send you this short epistle in answer to the inquiry, "What has become of brother Hazen?" I am yet alive, and looking up, bless God! I have felt, for a year past, very much interested for the brethren in that vicinity. It was there I commenced, in the capacity of a public speaker, feebly to wield the "Sword of the Spirit," and cry "Behold, He cometh!" My health soon failed me, and I returned to Vermont. I have continued to labor since that time, (when my health would permit) in Vermont and N. H. I have been able to preach and lecture about an hundred times. While toiling and suffering with pain of body, Jesus has been with me, and the hope of soon seeing him has buoyed me up, and I toil on still, knowing that if I patiently suffer with Jesus, and endure to the end, I shall reign with him, and the rest will be glorious. I expected, ere this, to have been in the kingdom; but while the "vision tarries," I "wait for it." My faith grows stronger, and my hope brighter.

"My longing heart, my longing heart is there."

The brethren in this vicinity are still enabled "to give a reason of their hope;" while Satan rages, his kingdom trembles, and his crew are mocking, scoffing, deriding, crying Millerism, delusion, fanaticism, heresy, "peace and safety," "My Lord delayeth his coming," &c. "But Jesus has been with us, is still with us, and has promised to be with us to the end." Yours, in the hope of the Gospel.

Hartford, Vt., June 21, 1844.

LETTER FROM BROTHER L. BULLOUGH.

DEAR BROTHER HIMES:—I should like to say a few words through the columns of your paper, in regard to my present belief relative to the Lord's coming, as some have thought that I had about given up my faith. It is now about four years since I embraced the Advent doctrine: and I have never felt to regret that I looked for the appearing of my

Savior in 1843, for it led me to seek the Lord with all my heart, and to search his word with all diligence, to see if these things are so; and although that time has passed by, I have no desire to turn Infidel, as some said we should, after '43 passed.—No. I love the precious word of God better than ever. It is a lamp unto my feet, and a light unto my path. I still believe that the word of God teaches us that Christ is near, even at the doors, and, by the help of my dear Lord, I shall continue to look for him until he comes. The apostle says, Heb. 10th chap., 35, 36, 37: "Cast not away, therefore, your confidence, which hath great recompense of reward, for ye have need of patience, that, after ye have done the will of God, ye might receive the promise, for yet a little while, and he that shall come, will come, and will not tarry." Again: John ii. 28—"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." O, may we wait with patience, and have our lamps trimmed and burning, and all ready to meet our Lord, when he shall come. O that men would be wise, and seek the Lord while the door of mercy is open, for soon Christ will leave the mediatorial throne, and then it will be forever too late. O, sinner, fly to Christ, while there is room.

"I'm not ashamed to be despised

By those who ne'er religion prize;

Nor will I prove to Christ untrue,

For all that men can say or do."

Yours in love.

Newton, June 12, 1844.

LETTER FROM BROTHER STEVENS.

DEAR BROTHER HIMES:—I drop you a line, in answer to yours of the 20th, which I received to-day. It would give me pleasure to see you, and to visit the Advent friends in Boston. But I am, for the present, engaged. After my Western wanderings, for a whole year, I felt somewhat excusable for partially retiring, at least for a while. I have, therefore, been pursuing my former habits here for a few weeks, and endeavoring to sustain the few friends of the good cause in this place. They have felt much neglected, and truly enjoyed the season we have spent together. I have not, however, been left in peace. Importunate calls have been pouring in upon me so thick and fast, that I have consented to take the more open field again next Sabbath. I go to N. Y., to spend a season—it is uncertain how long. Providence, I intend, shall be my guide. I write in haste, excuse my brevity.

Believe me, truly yours,

A. A. STEVENS.

Yale College, June 24, 1844.

LETTER FROM LONDON.

DEAR BROTHER HIMES:—It is with pleasure we acknowledge the receipt of the third box of books, the expenses on which amount to £9 9s. It does our hearts good to see the spirit of generosity manifested by yourself, and the dear brethren in that quarter. I am thankful to God for what is doing in England through the sound of the Midnight Cry. You will see, by the papers, what is doing in Bristol. The cause is prospering in Nottingham: Brethren Macklenwood and Dealtry are there. London appears the worst place in this country for genuine religion, and of course for the Second Advent. It abounds with vice of every description. But thank God there are a few who are still looking with great interest for the Master's return. My faith is firm in his speedy coming; daily occurrences in the world strengthen me in the truth of these words, "the second Woe is past, and behold the third Woe cometh quickly."

Mr. Habershon presents you with a copy of his new work. Brother Barker sends his love to you all, he is strong in faith; he says he cannot see anything in the prophetic periods extending beyond this year 1844. He is doing all he can to spread the truth. Yours in hope of soon seeing the King in his beauty.

ELIZABETH LLOYD.

21 Parkers Terrace, Nicenger Road, Bonnandsey.

LETTER FROM BRO. T. COLE.

LOWELL, July 3, 1844.

BR. HALE:—I have just returned from the Gilmanton Camp-meeting. It was a glorious gathering of the saints, and all seemed to be full of faith and patience, looking for our King, and waiting his return.

The meeting ended gloriously, all felt that it was good to be there, and I presume that the

enemies of the cause felt assured that they must give up all hope of our going back. Onward, and onward, seemed to be the word with all. I never saw greater faith in the great truths of the advent, than at this meeting. I must confess, for one, that I felt myself far behind many of the brethren and sisters, that I met at that meeting, in the faith. I found them more willing to sacrifice and risk on the promise and sure word of prophecy, than many with us. The Lord help us, my dear brethren, to show our faith by our works. The Judge standeth before the door, and oh, how holy, how free from the contaminating influence of this world, ought we to be; how little we should love and care about its riches and honors, how empty will they all appear to that soul who expects any day his Lord and Redeemer. My dear brethren, I awfully fear that thousands in that day will wail and mourn who have even made great professions of faith in his near approach. They have not been willing to start out of Sodom, until they see the fire, it will then be too late. My brethren, Lot left Sodom by faith, Noah entered the ark by faith, we must leave the world by faith. Shall the Son of Man, when he cometh, find faith on the earth?

TIMOTHY COLE.

PHILADELPHIA, PA.

A letter from Br. J. W. DYRE, dated Phil., July 1, says:—"The Prot. Methodist preacher, stationed at Kensington, has just avowed his faith in the Advent doctrine, and two-thirds of the church are with him. The excitement is great, and they are turned out without judge or jury. They intend to make a permanent stand in Kensington. The cause was never more successfully onward, than at present.—Though our city congregations are not so large as they were, the mass is evidently more learned than ever. We are comforting one another with the words of *His coming*. We have a grove meeting on the 4th of July."

They are much in want of lecturers in Philadelphia and that region.

WATERLOO, L. C.—BRO. A. GARLICK writes:—"The brethren in this place are still waiting for the consummation of their hopes. They are strong in the faith, that the time is near. We need help. Cannot some good brother 'come over and help us?'"

Cannot some brother comply with the above request? Eds.

LOCKPORT, N. Y.—BRO. ELON GALUSHA writes:—"The band at Lockport are all firm and united. The same is true in Buffalo; and thank God it seems to be so everywhere, with very few exceptions. Every day develop new evidences that the end is approaching. May we all be in the watch-tower."

LETTER FROM I. H. SHIFMAN.—"DEAR BRO. HIMES—The camp-meeting at Cambridge was one of the best I ever attended. Brn. Miller, Powell, Kimball and others were in attendance. Many backsliders were reclaimed, and a few sinners were converted. About 4,000 were present on the Sabbath; good order prevailed throughout the meeting. I never saw the saints stronger or in better spirits. The last evening of the meeting, the unconverted gathered in a group and sung several hymns, and left the ground in silence. May God have mercy on these precious souls, before it is forever too late."

On Monday morning we formed the parting circle; it was a time of deep feeling; it seemed as though every heart beat in unison; it was one of the most melting heavenly times I ever witnessed. The entire ground, within the tents, was encircled, and weeping and rejoicing went up from every side of the encampment.

North Springfield, July 8th, 1844.

SPRINGFIELD, Ms. Bro. H. Heath writes:—"In this place there is a small band of brethren who are rooted and grounded in the blessed doctrine of the Savior's coming, who meet on the Sabbath and Wednesday evenings to comfort and encourage one another in the faith. Those passing through the place that can stop and scatter seed by the way side, are directed to Bro. Beckwith's one fourth of a mile north of the Depot."

H. HEATH.

RENUNCIATION OF MILLERISM.—Rev. G. F. Cox has, in the last Zion's Herald, renounced his belief in Millerism.—*Hartford, Ct. Courant.*

We are sorry that our good friends of the *Courant* should be so led away by the error of the wicked as to publish the above; and we are the more sorry because from the credit of that paper for veracity, many may be led to believe it correct. It is true that Brother Cox did publish his *confession* in Zion's Herald, and in the Advent Herald, but renounced nothing. He *confessed* what we all *confess*, but he is still with us in every thing for which we contend; and he is still one of our correspondents, as an article in this paper will show. Will the *Courant* please correct.

There are a few papers, when they are misled by our opponents, that have the justice to rectify their errors, as the following will show. Their number is, however, small.

☞ The Midnight Cry is no longer published.—*N. Y. Sun of June 1st.*

☞ It appears we were in error in announcing the death of the Midnight Cry. That paper is still published.—*N. Y. Sun of June 3d.*

☞ Father Miller, at the Tabernacle in Boston, on Tuesday night, said he had made a great mistake about the end of the world. The time has now gone by, and he must confess he knew nothing about it.—*N. Y. Tribune of June 6th, 1844.*

☞ **END OF THE WORLD.**—We have had our attention called to the "Address" of the Second Advent Conference recently held in Boston, by which it appears that the statement attributed to Father Miller, that he had given up waiting for the end of the World, is incorrect. The Address says:—The events in the history of the world and the signs of the times all assure us that the end is near.

The prophetic periods, as we have understood them from the first, bring us to the same results. Indeed we have felt, for more than a year past, that their termination might be expected at any time; and although there may appear to be a delay of the events which are then to come, we are confident that our views of these periods are based upon data and interpretations which no man has been able to overthrow. It is true we have been called to wait beyond the definite time at which it was supposed there was reason to expect the end would come! But we believe as fully as ever, that these periods express the time of that event, that at the time appointed the end shall be, and that it cannot be far distant in the future.—*N. Y. Tribune of June 10th, 1844.*

Rumor states that Elder Rollins has publicly denounced Miller and all his humbugery.—*The Brunswick, June 27th, 1844.*

NOT SO.—In our last we stated that rumor said that Elder Rollins had publicly denounced (renounced) Miller and all his humbugery, since which Mr. Rollins has called upon the publisher and informed him that the statement was incorrect, and requested that it should be rectified, which we most fully comply with.—*The Brunswick, July 4th, 1844.*

This list might be greatly extended.

PROSPECT OF THE WORLD'S CONVERSION.

This extract is from a letter from Dr. Hawes, of Hartford, Ct., which we copy from the *N. Y. Evangelist*. Dr. Hawes has been travelling in Syria, and finds but little evidence of the world's immediate conversion. With such facts, and the word of God staring us in the face, who cannot see the hopelessness of such expectations:

"I have seemed to myself in the midst of paradise, and could hardly think it possible that the people could be otherwise than happy. But on turning to view the moral and social aspect of things, I have again and again been overwhelmed by the dark and gloomy contrast. The people are poor, ignorant, degraded and miserable beyond what I had before supposed possible. Family and domestic comforts are unknown: children ragged, dirty, neglected; houses and villages in ruins; plains and valleys of exuberant fertility are lying waste and barren. Crowds of beggars are thronging on every side,

and degradation and misery are everywhere visible. Such, especially, is the state of things in Syria and Palestine, where I have last travelled. In a rich and fertile region beyond the Jordan, 466 villages have been found in ruins, and nowhere, as I passed from Mount Lebanon through Gallilee and Samaria to Jerusalem, did I witness one single mark of progress, or improvement in anything; but everywhere the most affecting signs of decay and hastening ruin. The cause of all this, I said, is *sin*—is departure from God, and neglect and abuse of his visitation. Nothing else, I felt sure, would sink the people so low, or make them so miserable; and nothing, I am sure, but a return to God and duty, through the blessed influence of the gospel of his Son, can bring intelligence and happiness to the people, or save them from misery everlasting.

I have a deeper impression than ever of the great difficulty of introducing the gospel in its purity and power among the people of these lands. They are shielded by many corrupt forms of Christianity.—They are held under the power of superstition and ignorance by a corrupt and selfish priesthood; are ground down to the earth by oppressive governments; are disheartened, broken-spirited, and to a deplorable extent, are led captive by the devil, who as a strong man armed holds them in quiet subjection to his will.

The people are furnished with numerous substitutes for the pure gospel; are riveted to dead forms; believe themselves to belong to the only true church, and heirs of salvation, because they are baptized, or have been on a pilgrimage, or have done some work of supposed merit. At the recent celebration of Easter in Jerusalem, it is supposed there were 5000 pilgrims present, from different and distant parts of the world. All are seeking salvation in a way in which it is not to be found, and resting perfectly satisfied with their state and prospects; often having gone through the prescribed forms and ceremonies, washed in the Jordan, and visited the various holy places around Jerusalem."

LETTER FROM BRO. TURNER.

DEAR BRO. HALE.—I wish to say to my Advent brethren and sisters, that I have recently followed my Savior into the water. Notwithstanding my former views, having been a Methodist Preacher, and although I had supposed I had been baptised by pouring, I have been led to examine myself critically, and also the law and the testimony; and feeling sensible, that to be ready for the coming of my Lord, I must stand, having my loins girt with truth, I have taken my cross and followed Jesus.—On examination, I remember that my early impressions were, that to be buried was baptism, and I am now satisfied as to the Bible mode, and while declaring my convictions of duty, the Lord abundantly blessed my soul.

The opposition in this state is now most powerful; since our opponents have failed in all their prophecies, they resort, in many instances, to the vilest misrepresentation, with a view to injure the cause and its advocates.

It is now reported, both by ministers and church members, in all these regions, that I was ordained at Boston by those men who had never been themselves ordained, and, therefore, I have no right to administer the ordinances.

Now, as these reports are injuring the cause of truth, will you just correct them by stating the facts in the Herald, as they occurred in your city.

We would say, for the information of those interested, that the ordination of Bro. Turner took place in this city, in the Scriptural form: "With the laying on of the hands of the Presbytery." 1st Tim. iv.: 14. Eds.

☞ ALEXANDER CAMPBELL, in the Harbinger, after copying from us a long article on church feasting, without giving us any credit, says:—

Let our brethren that fear the Lord, and understand the spirit of this present age, avoid luxurious living, both at home and abroad, gay and fantastic apparel, costly furniture, and every species of sensual indulgence. Let them take in their sails; for a storm is coming upon this land, more to be dreaded than the Sirocco or Levanter of more eastern climes. Alas, for the times! when Methodism, and every form of Protestantism, of ancient Puritanism, have so run down to the dead level of all manner of conformity to the world. Splendid churches, rich saloons, well crimsoned pulpits, superb curtains, sublime organs, 'elegant preachers,' well read

sermons, well feasted hearers, and polite audiences, have gained the day, and triumphed over reason, conscience, the law, and the gospel. A. C.

Another article in a late number of the Harbinger, which is spoken of by the editor, as indicative of more than usual attainments in their present state of the Christian world, in contrast with the primitive church, was credited to "The Bible Student and Family Monitor." It was, however, quoted in connection with some four columns of other matter, by the "Student," from this paper, without credit. "The Herald of the Future Age," is also credited by the Christian Journal, from an article which was copied by the "Age," from this paper, without credit.

POPERY.—A WOMAN SENTENCED TO DEATH FOR EMBRACING PROTESTANTISM!—It will be seen by the following article from an English paper, (the London Witness) that in Madeira, a woman, the mother of seven children, has been sentenced to death for embracing the Protestant faith:—

"On Tuesday last a meeting of the town council of Edinburgh was held in the council hall, the Lord Provost in the chair. After some routine business had been transacted, Mr. Macfarlan, a councillor, called the attention of the council to the case of a woman named Maria Joaquina, who had been sentenced to death in the Island of Madeira, for denying the worship of the Virgin, and the doctrine of transubstantiation; and moved that the council transmit a memorial to Lord Aberdeen, Secretary for Foreign Affairs, on the subject. Mr. James Duncan (who had resided for some time in Madeira) seconded the motion, which was unanimously agreed to.

The council at the same time directed copies to be sent to Lord Howard de Walden, our ambassador at the Court of Portugal, and to Mr. Stoddard, the British consul at Funchal, in Madeira. The poor victim in this case, Maria Joaquina, wife of Manuel Alves, is the mother of seven children, of which the youngest was an infant at the breast when she was cast into prison. Of the various counts in her indictment, all relating, not to conduct, but to belief, two only have been established. It was sworn against her by one witness, that he had heard her say the Host is bread; and it was attested by several witnesses that she had said the Holy Scriptures forbid the worship of images.

And for these heresies—identically the old truths for which so many suffered death in our own country during the minority of one Mary, and in the sister kingdom during the bloody reign of another—this poor woman was sentenced, on the 2d day of May, after her long imprisonment in a noisome dungeon, to die on a scaffold."

INFIDELS.—It is not in general the want of evidence, but the want of virtue, that makes men infidels; let them cease to be wicked, and they will soon cease to be unbelievers. "It is with the heart," says St. Paul, (not with the head) "that man believeth unto righteousness." Correct the heart, and all will go right. Unless the soil is good, all the seed you cast upon it will be wasted in vain. In the parable of the sower, we find that the only seed which came to perfection, was that which fell on good ground, or an honest and a good heart. This is the first and most essential requisite to belief. Unbelievers complain of the mysteries of revelation, but we have the highest authority for saying that, in general, the only mystery which prevents them from receiving it, is the mystery of iniquity.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JULY 17, 1844.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwell eth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

IV.—The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

¶ The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

NOTE.—The above was written in the Jewish year 1843, which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or 2520 years of Levit. 26th, was B. C. 677; also the captivity of Jehoiakim, the commencement of the Great Jubilee, or 2450 years, was B. C. 607; also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the 70 weeks and 2-00 days, of Dan. 8th and 9th, was given B. C. 457; and also the taking away of Paganism in Rome, the commencement of the 1350 days of Dan. 12th, was about A. D. 508. Reckoning from those seven dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Hab. ii. 3,—“For the vision is yet for an appointed time, but at the end” [of the prophetic periods] “it shall speak and not lie; though it tarry.” [beyond their apparent termination] “wait for it; because” [when they are fulfilled] “it will surely come, it will not tarry.”

The Retrospect—State of things.

Having travelled among the brethren extensively since the close of the Jewish year, 1843, and attended many Conferences and several Camp-meetings, we wish to give a few facts relating to the state of the Advent cause.

I. *The position taken, as to the prophetic periods.* They generally hold that our principles of interpretation are correct. If there is any mistake it is only such as all chronologers and historians alike have fallen into, and which can be only a short time, “a little while,” during which we are to “wait,” while the vision tarries to be “tried,” and fitted for the Kingdom. And at the true termination of the prophetic periods, they expect the Advent, and revelation of the Kingdom of God.

II. *Their faith, and confidence in the coming of the Lord.* I have never witnessed a stronger, or more active faith. Indeed, the faith and confidence of the brethren in the prophetic word was never stronger. I find few, if any who ever believed on Bible evidence, that are at all shaken in the faith; while others are embracing our views. The hope and the theme of the glorious Advent is becoming more heart cheering every day. It now, more than ever, has all the interest of an eternal reality. They will hold on, till that hope is realized by the coming of its glorious Author.

III. *Their practice, and general course as to the*

business of the world. On this subject there is some difference of opinion. Some few abandoned their general routine of business, performing only so much labor as was necessary for their present wants, and devoting the rest of their time to duties of philanthropy and religion. Others have continued in their usual employments, curtailing only so much as not to have “the heart overcharged with surfeiting and cares of this life.” All have acted for themselves, in the fear of God, in these matters. As a general thing, I have found the Advent believers, consistent, and devoted, “fervent in spirit serving the Lord. That there are some exceptions we do not doubt. Some with us, as among all other classes of professed Christians are indiscreet, and in some cases extravagant. This the faithful and judicious have to bear as a burden and reproach. But no fair, or candid mind will condemn the good with the evil.

IV. *Doctrine of Holiness—Its perversion.* The Advent doctrine has had a tendency to awaken the conscience, and lead its real believers to seek the highest state of Christian holiness, as a preparation for the advent. Mr. Miller preached the advent doctrine with the most close and strong appeals to the heart,—the tendency of which was to lead to a life of holiness. He does not hold to a second work, called by some sanctification; but to the regeneration of the heart, and then the practice of all christian duties, which perfect the faith in a life of entire consecration, which embraces all that others call a work of sanctification.

Some have taken the Methodist view of sanctification, and yet another class, the Oberlin view.—These views, as held by either class, and carried out in a holy state of the affections, and the life, have been instrumental in preparing souls for the kingdom of God. This doctrine, held and illustrated by Brn. Fitch, Brown, Cox, Eastman, and others, has had a salutary influence. But we find, in several parts of the country, another view, A PERVERSION of this holy doctrine. A view that has led to “spiritual pride,” “self-exaltation,” “vainly puffing” up unsanctified human nature, bringing forth the fruits of selfishness, division, confusion and every evil work.

The germ of this mischief is brought to view in the following extract from a communication received from one, who for a time appeared to be with us, though his present position is extremely doubtful, and who is well known in this vicinity to have been a principal instrument in encouraging these fanatical transactions, under the profession of superior holiness. He says: “With this superior illumination, aided by their past experience, it is not difficult for them to determine, to their own satisfaction, in view of what they may see and hear, who are and who are not New Testament Christians; for they have been clearly taught of the Holy Ghost, in connexion with the Sword of the Spirit, which is the word of God, what are and what are not genuine developments of a heart altogether right with God, in which is no guile. They have now, also, no need that other Christians should tell them what is, and what is not their duty, in any case.”

Again: “And if any one in the community of such Christians, who has not this experience, regards himself as authorized to guide or direct the course of others, in any respect, there will almost unavoidably be a continual clashing, if not an open rupture,” &c.

Again: He speaks of “indescribable yearnings of solicitude, which suddenly prostrates them on the floor or ground, or nerves them to some peculiar bodily exercises, and to the performance of some peculiar duties, and prompts for them inexpressible groans of agony,” as the “making up in their flesh, that which is behind of the sufferings of Christ, for his body’s sake” (!!!)

In consequence of receiving, and giving way to the above views and impressions, some persons in the vi-

cinity of Boston, also in Connecticut, and elsewhere have gone into excesses, and various ridiculous airs and movements, which violate both the precept and spirit of Christianity. I am happy to find that this spirit has not spread far through the country, and that the originators, who, for a time, had all the outward marks of sincerity and piety, have now exposed themselves and their principles, to the rebuke of all who understand their movements. The eyes of the friends of the cause are now open, and we have nothing to fear on this account.

The following admonition of our Saviour commends itself, especially at this crisis, to all who are looking for their Lord:—

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

“Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.”

J. V. HIMES.

Boston, July 11, 1844.

Men are Prone to Error.

In every great and good cause there have always been found those, who would fain abandon the great question at issue, that they might draw away disciples after them—men whom God never fitted for the position to which they aspire—who as the apostle says, desire to be teachers of the law, understanding neither what they say, nor whereof they affirm. This was the case not only in the Jewish and primitive Christian church, but in every great movement of the church since.

When God had given the law to Israel amid all the thunders of Sinai, it required an absence of Moses in the mount of but forty days, for the whole nation to relapse into idolatry. At the request of the people Aaron was ready to make a golden calf which they worshipped as the god that led them out of Egypt. After Israel had been about two years in the wilderness, Korah and his company, two hundred and fifty princes of the people rebelled against the Lord; “and they gathered themselves together against Moses and against Aaron, and said unto them, ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?” So they all perished. And thus Israel continued to be afflicted by those who would turn away their ears from the truth.

Under the Christian dispensation, one of the twelve was found base enough to betray his Lord; and while Peter with oaths and curses denied him, the rest forsook him and fled. And when the Holy Spirit had been poured upon the church, we find Ananias, with Sapphira his wife lying unto God; Simon Magus endeavoring to purchase the gift of the Holy Ghost with money; and also “certain vagabonds of the Jews, exorcists, taking upon them to call over them which had evil spirits, the name of the Lord Jesus,” that they too might work miracles. Again the apostle informs us how false brethren were brought in unawares, “who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave place by subjection no not for an hour;” “for,” he says, “they who seemed to be somewhat, in conference added nothing to me.” Others of the early church dissembled, so that Barnabas also was carried away with their dissimulation, and Paul withstood Peter to his face, because he was to be blamed. Again we find Hymeneus and Alexander making shipwreck of the faith, whom the apostle delivered unto Satan that they might learn not to blaspheme; Hymeneus and Phi-

letus we find teaching that the resurrection was past already, which overthrew the faith of some; and Phigellus and Hermogenes with all Asia turning away from the Apostles' doctrines; while Alexander the coppersmith did him much evil, and greatly withstood his words; so that at Paul's first answer, no man stood with him, but all men forsook him. Demas also forsook him, having loved this present evil world. There was Diotrephes also "who loved to have the pre-eminence," and received not the apostles; and John said, he would remember "his deeds which he doeth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. There was also the sect of the Nicolaitanes whose deeds God hated.

Paul informs us that he had to contend with many gainsayers and "unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths," he says, "must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

Now all those things were written for our admonition, and for ensamples unto us, upon whom the ends of the world have come, that we may be steadfast in the faith, and "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive."

In the reformation, and in the days of Fletcher and Whitefield, and in every time of special religious interest, the same spirits have manifested themselves as though they had been called in myriads from the vasty deep, to oppose, to distract and to defeat the expected good, by a mixture of error. We therefore need not be at all surprised at having to contend with the same elements in the glorious Advent cause. The devil is too jealous of his interests not to watch with an eagle's eye, a cause like this; and no means will he leave unused to prevent men from listening to this truth. His object is to drive men to extremes,—bigotry on the one hand, and anarchy and fanaticism on the other. He will fill some with a spirit of bitterness and denunciation that they may denounce and turn away those from the truth, who might otherwise listen to it. Others he will tempt to weak and foolish interpretations of scripture, that all the advent teachings may be dispised. Some will be prompted to new and strange, and startling exercises, and heresies, and errors, that all may be condemned; while others will seek openly or covertly to turn away the minds of men from the great question of the advent at the door, to their own narrow and bigoted and sectarian views, that the coming of the Lord may be forgotten. And all these will fail to believe that God has raised them up to guide the advent ark. "Of this sort" says the apostle, "are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."

In the hour of temptation, all those who are loving the Lord's appearing in sincerity, have need of continual watchfulness, that no man turn them aside after fables, and that no man take their crown. To the law and the testimony let every appeal be made; on the word of God let us be steadfastly fixed, and should the rains descend, and the floods come, and the winds blow, and beat upon the house, it will not fall: for it will be founded on a rock.

Acts xx. 29.—For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Statement and Protest

Of Advent believers in Watertown, Ms.

It is known to our friends and the public generally around us, that the believers in the Second Advent of our Lord and Savior Jesus Christ at hand, set up a meeting by themselves in this village about a year since; and although we belonged to different sects, and differed in our opinions on other points, there was a general agreement in these particulars:—1. That the renewed earth is to be the final inheritance of the people of God. 2. That the Lord Jesus Christ, who, according to Hebrews i. 10—12; xii. 25—28, and Rev. xx. 11; xxi. 5, is to "change" the heavens and the earth which are now, and "make all things new," is to reign over the new earth, and be personally present with his saints forever and ever. 3. That this change is to take place at the second coming of our Lord, when all who are his, whether they sleep in the dust of the earth, or may be alive and remain unto his coming, will be changed from a state of mortality to immortality, and become equal to the angels; and that the wicked, who are then alive, will be destroyed out of the earth. 4. That all the prophecies which unfold the time when this new state of things is to be ushered in, by specifying the signs which should indicate the coming of the Lord to be near, or by connecting his coming with the prophetic history of the world, have all been fulfilled, so that we have nothing now to look for, according to these prophecies, but the coming of the Lord; and, 5. That the prophetic periods which make known the chronology of this great event, terminate "about the year 1843."

In the belief and promulgation of these views of the above Scriptural questions, we were united and prosperous, until a few individuals* came among us from abroad, who made pretensions to the possession of superior light to that derived from the word of God, whose devotions were characterized by strange, disgusting, and indecent "exercises," which they ascribed to the "power of God," while all who could not approve them were denounced as blind, spiritually dead, and exposed to hell.

And as some of our number saw fit to receive these persons as the servants of God, and to countenance their proceedings, while the principal part of the Advent believers could not approve them, as they could give no reason from the word of God for their opinions and practices, still, as we were unacquainted with these workings of Satan, though the history of the church shows that they have characterized every remarkable movement of Providence in past ages, we now see that we did not oppose them with the promptness and decision which the case demanded.

The result has been, our peace and Christian harmony have been disturbed—the efforts which should have been directed to the good of our fellow-men generally, have been turned against one another, (for it was deemed of more importance that Christians should be converted to the silly whims of these "praters" about questions that are of no profit, than that men should be converted to the truth as it is in Jesus,) the weak who should have been nourished and strengthened, have been stumbled and trampled upon by these harsh and cruel enemies of the flock, the cause of God has been disgraced, the kindness of Christian hospitality has been returned with outrage and insult, and the peace of the community has been unnecessarily and unrighteously broken, while evil and only evil has been the result of their agency.

We therefore, as Adventists, protest that the opinions of these persons above referred to, in reference to the working of miracles—the attainment of resurrection bodies, before death is swallowed up in victory—the relation of those whom God has made "one flesh" by the holy institution of marriage—the gift of intuitive discernment of spirits, &c., &c., are no part of the Advent faith; and for the most part are directly opposed to the word of God, while in one case at least, they are condemned as "doctrines of devils." 1 Tim. iv. 1—3.

We can have no sympathy with their opinions, their spirit or practices. And though we are grieved that any of our former number should still adhere to, and sustain them, however sincere they may be, we believe they are deceived, not knowing the Scriptures nor the power of God.

We have, therefore, resolved to separate ourselves from all who walk thus disorderly and unscripturally, and so contrary to the views of all intelligent and consistent Adventists, according to the com-

*The names of these individuals are Elizabeth Stone, and a Miss Thompson.

mand of the apostle: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; AND AVOID THEM." We can hold no fellowship with them in these things.

But while we take this course which duty requires, and speak what we believe to be the truth, we do not wish to injure any person. We have repeatedly proposed a separation. We have offered to let them take our place of worship and consented to meet by ourselves; we have offered to take it entirely ourselves if they would leave, but they have refused all these offers.* We are, therefore, compelled to take this course or be partakers of other men's sins, by allowing the truth of God to be blasphemed on their account.

We wish to be prepared to give up our account to him who is ready to judge the quick and dead; and we must clear ourselves from all things which are contrary to the requirements of his word. If there may be no more than eight souls—the number saved in the ark, or even two—the number that entered the land of Canaan of those who came out of Egypt, we wish to know who they are, that we may comfort one another as we travel on the remainder of our pilgrimage, exhorting one another, and so much the more as we see the day approaching.

Our views as Adventists remain unchanged. Though the exact time specified by Mr. Miller, in which he supposed the prophetic periods terminated, has past, still we are confident that these periods express the time when the end of all things is to come, and that the apparent delay is only the result of the inaccuracy of historians and chronologers, in reckoning the time from the events at which these periods commenced, and as that inaccuracy cannot amount to any considerable period, we are confident the end must be near.

And while we feel unspeakably anxious that our friends and fellow men should seriously consider these things, we do pray that they may not be ensnared in this common device of the devil, that of rejecting the truth on account of the faults of its professed friends.

As we would not have any man believe the truth simply because we believe, so we entreat them not to reject it because some of its professed disciples have given occasion to speak evil of it. The truth is as important as ever, and its claims should be considered independent of any such questions.

Our earnest prayer is that we ourselves, and our fellow men, may be prepared for the hastening judgment.

GEO. R. HOLBROOK.
L. T. CUNNINGHAM.
JOHN PERKINS.
WM. C. STONE.
FRANCIS L. SMITH.
REBECAH HOOPER.
SALLY BATES.
MARTHA F. HORN.

Watertown, July 7, '44.

THE "WILES OF THE DEVIL" are various, and we cannot always know on which side to find him. Sometimes he stands arrayed against the doctrine of the Advent as its most bitter enemy. But if he finds that, a less favorable position to injure the cause, he is ready to turn Adventist, and modestly asks that the helm be committed to his care. Bitter enemies do not always make the staunchest friends. Says the apostle, Eph. vi. 11—12. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

ERROR, always shuns the light; truth, never. Error fears to stand by the side of truth, lest its naked deformity shall be seen. Truth courts investigation, and challenges comparison with an erroneous views, knowing it will suffer nothing by such comparison. While the truth wishes to be presented side by side with the opposite error, that impartial minds may decide its merits; error shrinks from such scrutiny, as embarrassing and unjust restrictions.

*Since the above was written, those to whom we have referred in this article have agreed to take our former place of worship, on their own responsibility. Those whose names are subscribed to this document, and others friendly to their position, will meet at some other place.

THE GILMANTON FEAST.

Our meeting at Gilmanton, N. H., was indeed a feast to the saints, who gathered together to spend a week in tents, to contemplate the "promise made to the fathers," and to examine our title to the *heirship*, with them, of the "same promises." Retired from the busy scenes of the world, and the splendor of a worldly and popular worship, we sought and found Him who is to be "worshipped in spirit and in truth," to be very precious to our souls. Though the multitude was made up of those who were recently of almost all sects and creeds, we found ourselves united in "one faith," and in one "blessed hope." The bond of union was not artificial, but natural—arising out of our unity of faith and hope, which take hold on heaven, and consequently is of heavenly origin. We felt it to be so. Nothing else could unite and cement us, (with all our varying views on minor matters) in such heavenly bonds of peace and love. In this time of trial, while our minds are struggling for higher attainments, and for all *practical* truth, there is, of necessity, a difference of opinion in relation to faith and duty;—and, seeing the "Judge at the door," we all wish to act promptly and faithfully in what we regard of high practical moment. Yet, on these imperative duties, we have different views, which make it the more difficult to keep the unity of *action*, as well as faith. Yet, in the mighty struggling of the elements, in reference to the present truth and present duty, God has kept us in indissoluble bonds. Our most earnest prayer goes up daily to Him who died for us, that he may thus keep us till the end.

Our meeting was held on the old ground, where the brethren met two years since, near the residence of Elder Clark, in Upper Gilmanton. It is an excellent place, in most respects, for a Camp Meeting. The society is good, (and with the exception of a few irresponsible persons, from the neighboring villages, who amused us a little,) we were received in a most christian and hospitable manner. We cannot, in justice, omit to say, that our special gratitude is due to our venerable father in the Gospel, Elder Peter Clark, and his family, for their unremitting attention to us during the meeting. He is now in the forty-fifth year of his ministry,—is in good health,—his mind is vigorous and active, and his faith is clear and strong in the speedy coming of the Lord. May he live to see the Second Advent, as good old "Simeon" did the first.

Lectures were given on appropriate subjects, by Brn. Jones, Cole, Eastman, Simpson, Churchill, and others. They seemed to speak from the heart. God was with them. The saints were refreshed, and "built up in the faith." There were nine large tents on the ground, in which *prayer meetings* were held during the intermission of service at the stand. These were powerful. God's presence was manifested, and the "feeble became as David, and the strong as an angel of the Lord." Many were blessed with a full salvation. There was but little impression made upon the wicked for their salvation. The word took hold of them, but seemed not to melt or break the heart as in former times. "The wicked are doing wickedly" at this time, under the strongest moral restraints; while "the righteous are holding on their way, and he that hath clean hands is growing stronger and stronger."

The brethren in this section of the country, are stronger in the faith of the speedy advent than ever. I have not seen so great faith, no, not in Israel. They seem to feel a deep consciousness that we are now living in the "little while;" Heb. 10: 37—and the "quickly;" Rev. 11: 14—and the "waiting time" of Heb. 2: 1, 4—and the "day," Heb. 10: 25—and are endeavoring to *live out* this faith, as consistent believers. Some of them, who have, in times past, been buried up in the world, have determined to

perform no more labor than is *necessary* for their good and their ordinary wants; determined not to be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon them unawares; Luke 21: 34, 36. They have not left *all labor*, nor become *loafers* and "busy bodies" working not at all, (2 Thess. 3: 10, 12,) but are diligent in all necessary duties, "fervent in spirit, serving the Lord."

That *some* have taken an extreme ground, we do not deny; but that *many* have taken the extreme ground of the *worldling*, in relation to the affairs of this life, we *cannot* deny. As a general thing, the medium course is taken, and the consistent and devout, who are waiting for the consolation of Israel, are ready and waiting for their Lord, when he shall return from the wedding, and will, no doubt, open to him "immediately."

Our meeting continued one week from June 25th, and will be numbered among the most profitable and interesting of our feasts of Tabernacles on the earth, under the curse. But another feast awaits the faithful. It is all ready, and soon, very soon, we shall be called to participate. Are we ready?

To-day we commence our Conference in this place, (East Randolph.) It is the 4th of July—memorable for the declaration of the independence of this nation from the British yoke. We shall celebrate it; but not with guns, and trumpets, and drums, or empty parade, and hypocritical pretence, but in contemplating the promise of God, relating to the final independence and triumph of God's people over the powers of earth and hell; the deliverance of the "groaning creation from the bondage of corruption, into the glorious liberty of the children of God." Then we shall sing of eternal freedom.

Daughter of Zion! awake from thy sadness,
Awake, for thy foes shall oppress thee no more;
Bright o'er thy hills dawns the day star of gladness;
Arise, for the night of thy sorrows is o'er.

Strong were thy foes; but the arm that subdued them,
And scattered their legions, was mightier far;
They fled like the chaff from the scourge that pursued them;

How vain were their steeds and their chariots of war.
Daughter of Zion! the power that hath saved thee,
Extolled with the harp and the timbrel shall be;
Shout! for the foe is destroyed that enslaved thee,
The oppressor is vanquished, and Zion is free.

J. V. HIMES.

East Randolph, July 4, 1844.

The Apostacy of the Church.

No candid person can fail to see that, in the principles of interpretation advanced by our opponents against the doctrine of the Advent, the most prominent and conspicuous among them have taken the same arguments which have been heretofore used by Universalists and errorists of various schools. This startling fact has stood out prominently in the writings of those who stand high in the confidence of their various denominations, and in the leading organs of the different sects. Now these men and those presses speak for, and are sustained in their views by the different sects, or they are not. If they are not, it devolves upon those who dissent from them to protest in tones of thunder against such perversions, of the word of God; and wash their hands from the apostacy of the age. But has such a protest been heard? No. A few feeble notes of dissent have been heard in certain quarters; but, as far as the great majority are concerned, there is nothing to show but that the views of Stuart, Chase, and Co., are fully endorsed. And, without some general avowal of dissent, they will be considered as pleading guilty to the charge of sanctioning the views promulgated by those who have pre-

sumed to speak for them, and who have been so highly extolled by the religious press. Now those who have thus departed from the simplicity of the gospel, we fully believe are guilty of preaching another gospel. And, says the apostle, Gal. i. 18, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." We therefore dare not go after them or follow them, so long as they do not wash their hands of all fellowship for such *etherealizing* of the glorious and sublime promises of God.

We are commanded to contend earnestly for the faith once delivered to the saints; to be not unequally yoked together with unbelievers; and to beware, lest we also being led away with the error of the wicked, fall from our own steadfastness; and also to turn away from those who have the form of godliness, but deny the power thereof. And when God's word is set at nought, the command is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." We are commanded to prove what is acceptable unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather reprove them. And, says the apostle, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

According to the scriptures, we have reason to believe that the great body of Christendom would in the last days make sad departures from the truth. Says Paul, 2 Tim. iv. 2-5, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry." And, says Peter, 2 Epistle, ii. 1-3, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

That the prominent ones, who have written against the Advent, have taught as the false prophets prophesied in the days of the true prophets, none can deny. Those false prophets cried peace and safety, deferred to a distant day the predictions of God's prophets, and could see no evidences of present evil; or they accused the prophets of speaking parables, and claimed their visions had failed. Thus have those taught at this present time, who have denied the doctrine of the Advent. And those who silently acquiesce in such teachings, will be partakers of their doctrines. We therefore call upon the pulpits and presses to speak out on this question, or stand convicted of endorsing the teachings of those who have spoken for them.

The Bible, its own Interpreter.

When parables, figures of speech, visions, or symbols, used in the Scriptures, are explained and defined by the Scriptures, those explanations, interpretations, or definitions, are to be received in their literal acceptation.

This rule is one of the most important to be observed, in the study of the word of God; and on it

mu h of the Second Advent faith depends.—If this is a correct rule, it at once, and forever, puts an end to all spiritual and etherial expositions, of that which God has by his spirit expressly defined; and does away with all the unscriptural hopes of the church. Horne, in speaking of the Scriptures, says:—

"The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected."

"Where the literal meaning of a word is contrary to common sense, to the context or parallel passages, or to the scope of a passage, it is to be given up." INTRO., pp. 504, 553.

The neology of the church, the transcendentalism, and all the doctrines which have crept into it, the tendency of which are to do away with the personal Advent, the resurrection and future judgement, or to defer those events to the end of 1000 years, are all founded on rules of interpretation which do violence to these.

If, when figures and symbols are used in the Scriptures, and are defined by the Scriptures, we reject the literal import of such explanation, we have no more any unpire, or dictionary of terms, to which we can appeal; then, each must be governed by their own fancy. And if, where God has defined his word, we can reject his exposition in one instance, we can in all. If we make the *explanations* of symbols *symbolical* also, we lose the very object for which those explanations were given.

The object of this article is to point out a few cases in the Scriptures where God has himself defined his own word, and from which we are not at liberty to depart. The *symbols*, or *figures* defined, are printed in *italics*.

Ezekiel chapter xxxvii. 11.: "*These bones are the whole house of Israel.*" Daniel ii. 38: "*Thou [Nebuchadnezzar] art this head of gold.*"—vii. 17: "*These great beasts, which are four, are four kings which shall arise out of the earth.*" 23 v. "*The fourth beast shall be the fourth kingdom upon the earth.*" 24 v. "*And the ten horns out of this kingdom are ten kings that shall arise.*" viii. 20: "*The ram which thou sawest having two horns are the kings of Media and Persia.*"

21—22. vs., "*The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four [horns] stood up for it, four kingdoms shall stand up out of the nation.*"

Matt. xiii. 19: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. *This is he which receiveth seed by the way side.*"

37—39 vs.: "*He that soweth the good seed, is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the Devil. The harvest is the end of the world; and the reapers are the angels.*"

Rom. ii. 28: "He is a *Jew* which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Gal. iii. 29—"If ye be Christ's, then are ye Abraham's seed and heirs, according to the promise."

Rev. xvii. 9. "The *seven heads* are seven mountains on which the woman sitteth." 12 v.: "The *ten horns* which thou sawest are ten kings, which have received no kingdom as yet" (when John wrote.) 15 v.: "The *waters* which thou sawest when the whore sitteth, are peoples, and multitudes, and nations, and tongues. 18 v.: "And the *woman* which thou sawest is that great city which reigneth over the kings of the earth."

The above are a few of the many instances,

where God has expressly defined the *symbols* which he has given us in his word. In all such instances we have no excuse for departing from the explanations which God has given. Now, let these principles be carried out, and the doctrine of a millennium in time, with a thousand other vagaries, by which men hope to defer the day of judgement, a long time in the future, would crumble like a rope of sand before the clear testimony of the word of God.

Distress of Nations.

We learn from the Philadelphia papers that that city is again the scene of the most alarming riots, which have resulted in bloodshed and loss of life. Says the correspondent of the New York Tribune:—

"We are in the midst of a civil war! Riot and anarchy are around us! Death and destruction stare us in the face; and for once we behold the strange anomaly in this country, of an open and regular organized rebellion on the part of a certain faction against the constituted authorities of the law. It is a fearful thing to contemplate, and the heart sickens at the thought of the sacrifice of human life that has so far attended an outbreak which in many points far exceeds in its most dreadful features the Kensington riots, and of the terrible realities we may yet expect to witness."

It seems that the brother of a Catholic priest, by the name of Dunn, applied to the state for arms from the arsenal to defend St. Phillips church in Southwark. The plea was, that an *anonymous* letter had been received threatening to burn it. This story was very improbable, as any intending to burn the church would have given no notice. It is therefore concluded to have been a plot of the catholics to array the citizens and military of that city against each other. In this diabolical plot they have too well succeeded. When the people found that the Irish were arming for the defence of that church, they became excited, and on Saturday, July 6th, collected around the church in great numbers. The military were called out, and ordered to fire upon the citizens, which they did, killing and wounding numbers of them. This only exasperated the citizens who provided themselves with arms and ammunition. The amount of property destroyed is considerable, besides 13 killed and 50 wounded. The correspondent of the N. Y. Tribune, July 9th says:—

"At the present moment there is scarcely a house in the immediate vicinity of the battle-ground occupied by Native citizens, but is well prepared for defence, and from which destruction would be poured into the ranks of the military. There is no mistaking the feelings of the populace—they are madened to an extent that you can little imagine. The Natives, it is now currently reported, have not less than 4000 stand of arms at their service, beside 20 pieces of cannon, and an abundance of ammunition. Even the women are armed, urging bitter retaliation against the military for the wanton and unnecessary destruction of life."

Where this will end we know not.

DEATH OF JOE SMITH AND HIS BROTHER.—The Prophet and his Council surrendered and arrived at Carthage, Ill., the county seat of Hancock, on the 24th, at midnight. They were there confined in the debtors' room of the jail, which was guarded by a strong detachment of troops. Subsequently to their surrender, Governor Ford visited Nauvoo, and finding all quiet, left the holy city at five o'clock in the afternoon of the 26th. At about the same time that the Governor left Nauvoo, the Prophet and his brother were killed at Carthage. We copy the following particulars from the Quincy Herald of June 28:—

"A Mormon attempted to rush by the guard for the purpose of forcing his way into the jail. He was opposed by the guard, and fired a pistol at one of the guard, giving him a slight wound.

A general confusion ensued in the crowd around the jail. Joe and his Mormon fellow prisoners, it seems, had provided themselves with pistols, and commenced firing upon the guard within. He then attempted to escape from the window, when a hun-

dred balls entered his body, and he fell a lifeless corpse.

His brother Hiram shared the same fate. Richards, a leading Mormon, was badly wounded."

OUTRAGE IN CANADA.—The Montreal Courier mentions an outrageous assault made in that city on the night of the 28th ult. Three gentlemen of the highest respectability, as they were proceeding up the main street of the St. Lawrence Suburbs, were assaulted by a party of French Canadians, between 12 and 20 in number, who knocked them down, and kicked them with most savage brutality; they were rescued at last by some persons who came out of the neighboring houses. One gentleman was taken up senseless, and it is feared will lose the sight of one of his eyes; the others were severely cut and bruised from kicks received about the head and face. Not the slightest provocation was given by these gentlemen, who were all perfectly sober. The Courier says, it would be perfectly useless to apply to the authorities, as for want either of means or inclination, they are powerless in the premises. Yet the same paper frequently prates of the horrible state of society in the "adjoining republic!"

FLOOD AT THE WEST.

The Vicksburg Constitutionalist of Saturday, the 29th ult. says:—The work of devastation, destruction and ruin continues; the water is rising more than one inch every twenty-four hours at this place. On Monday and Tuesday last, nearly one thousand hands were employed on the levee at Miliken's Bend, about twenty miles above us, a crevasse was checked, and, if permanent, thousands of acres will be saved. The loss of stock, particularly cattle, is truly lamentable. For many days they have been collecting in large numbers on the ridges, near the numerous bayous, where they were enabled to find a little food, those ridges are now generally under water; and a gentleman from Richmond, La. (about twenty miles west of the city) informed us that nearly five hundred cattle could be seen at one view, dead, the water on their last place of refuge being from twelve to twenty four inches deep! and at the same time assured us that the number of cattle lost would not be less than one hundred thousand—in all the submerged country, we cannot possibly form an idea of the extent of the loss. Many, very many planters who have heretofore escaped, and who imagined themselves above an overflow, are now without a single visible acre. This deluge will have a most serious effect on the value of our river lands, and many of our enterprising planters will never again trust their labors to the whims and freaks of the mighty waters."

LATER FROM BUENOS AYERS AND MONTEVIDEO.—The Swedish brig Linnea, Captain Olpon, arrived Saturday morning from Buenos Ayers, whence she sailed on the 21st May. The Captain informs us that war at Montevideo was raging fiercer than ever; the blockade was still on and provisions very scarce. No beef whatever was to be had in the city or its neighborhood.

FOREIGN NEWS.

Since our last, the arrival of the Great Western brings intelligence to the 22d ult., but nothing of much importance. We select the following items:

TURKEY.

Accounts from the Turkish frontiers of the 1st of June, bring intelligence that the Montemgrins have again committed great excesses against their Turkish neighbors, attacking a caravan of Turkish merchants from the Herzowina, returning from Rajura; they murdered part of the merchants, and carried off all their goods. They sent the heads of the murdered persons as trophies to the Vladika, who, however, immediately sent back the heads, and ordered the goods to be restored.

ITALY.

Letters from Rome, of May 28th, state that the Russian Minister, M. Boutenief's, endeavors to arrange the existing differences regarding Church affairs, between the court of St. Petersburg and that of the Holy See, have hitherto proved unavailing.

Private letters from Bologna, of June 10th, state that a number of individuals implicated in the late disturbances had been secretly transported to Algiers, where they were to be draughted into the army or otherwise disposed of, in virtue of an arrangement made with the French government.

ENGLAND.—Incendiary fires in the eastern counties continue to be of frequent occurrence.

There are in Ireland 217 parishes without a single Protestant, except the minister.

OBITUARY.

DIED, in this place, June 17th, Sister Mary, wife of Br. C. F. Kitridge, aged 26 years. Sister K. has been interested in the doctrine of the speedy coming of the King of Glory, and has been looking for him for more than a year past, but in the providence of God, she has fallen asleep in Jesus, to awake in his likeness. As she drew near the hour of her dissolution, her faith in the soon coming of her Lord increased, and with it (though naturally timid) her confidence increased, so that she could exhort her friends to prepare for that day that she might hail them blest. Our dear brother is left with two little ones in this dreary world, to sigh for the morning when the earth will cast out her dead. O, may he be preserved blameless. Amen. J. TURNER.
South Paris, June 25th, 1844.

DIED, February 21st, 1844, at the residence of his father in Newhampton, Elder John Dow, of Thornton, N. H., aged 28 years. Brother Dow was converted in April 1838, and was baptised in June following, and united to the first Free Will Baptist church in Newhampton. He by his good life sustained a Christian character till the last. He commenced preaching in 1840. He passed through some severe trials, but his trust was in the Lord, and he found support there. He was ordained pastor of the centre church in Thornton, in June 1843. He has left a wife and one child, to mourn his loss, also an aged father, and numerous other relatives. His loss is deeply felt by them, and by the brethren where he has lived. His prayers and exhortations at our family altars, and in our meetings, have been too affecting to be soon forgotten. Yes, we have shared largely in his sympathies and prayers, but they are done, we shall hear them no more. He was a believer in the near approach of his returning Lord.

Discourse at the funeral by Eld. Samuel Thompson, to a large and solemn congregation.

J. M. S.

NOTICE.—AN IMPOSTER.

An Englishman, under the ordinary size rather gentlemanly in his appearance, about 33 years of age, who visited New York last winter, professing to be an Advent lecturer, and who there called his name James, as he has since in this vicinity, but who was known in Connecticut by the name of Morgan—has acted a very dishonest part here—proved himself a villain and absconded. Our friends in other places are cautioned against him.

Troy, N.Y. June 20, 1844. T. M. PREBLE.
J. LITCH.

TO CORRESPONDENTS.—The letter of G. W. B. is received; the main points have before been presented and replied to, both in the Herald and Cry, and to give it would be but a repetition.

Our view of the seven seals does not differ materially from that of Mr. Miller's, as given in his published lectures. The sixth seal, we begin with the earthquake of 1745; the sun was darkened, May 19th, 1780, and the moon became as blood the night following. On the night of May 13th, 1833, the stars of heaven fell as a fig tree casteth its untimely figs, when shaken by a mighty wind. The other events in that chapter are future. In the other particulars we adopt Mr. Miller's view.

EXTREMES.

Men are naturally prone to run to extremes; and when they would escape from one error, they too often run into its opposite. Truth, however, is usually found in neither extremes, but in the middle ground.

To avoid tyranny, men have run into anarchy; and, to avoid anarchy, have sought security under the wing of tyranny; and so with moral and religious truths, men have sought the same extremes. This has been one great cause of the various and multiplied sects; men have embraced the opposite

of great truths, and arrayed themselves against each other, when, had they assumed the plain middle ground, much bitterness might have been spared, and opposite theories harmonised. As a general rule, truth lies in neither extreme.

THE "GOSPEL STANDARD."

We have received the first number of this paper, which is devoted to the advocacy of the "personal reign of Christ on earth," "Holiness," "Anti-Slavery," "Moral Reform," "Temperance," and "select items of general intelligence and passing news." It is edited by S. Hawley, jr., and D. Plumb, and is published at Cabotville, Mass.

We acknowledge the receipt, from England, of M. Habershon's New Work on the Revelations, 2 vols., 12 mo. And also a package of English Advent papers.

Conferences & Campmeetings.

THE CAMPAIGN.

July 16—21, Near Albany, N.Y. Campmeeting. (To be appointed by the committee, and if held at the time above mentioned, Brn. Miller and Himes will attend.)

July 24—29, Rochester, N.Y. Campmeeting or Conference, as the brethren may appoint.

July 30 to Aug. 1, Buffalo, N. Y. Conference.

Aug. 3d and 4th, Toronto, Canada West. Conference.

Aug. 10 and 11, Cleveland, Ohio. Conference.

Aug. 18, and onward, Cincinnati, Ohio. Conference.

REMARKS. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.

J. V. HIMES.

Boston, June 22, 1844.

A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. D. Tuller, H. A. Parsons, A. Belden, C. Baldwin, A. Mix, H. Munger, John Sughrif, E. Parker, E. L. H. Chamberlain, Wm. Rogers.

A Campmeeting will be held in Brooklyn, St. commencing the 20th of Aug. next, and continue over the Sabbath. We give this early notice that other meetings of a similar kind may not be appointed at the same time.

Yours in the Advent faith,

Thomas Huntington,
Thomas Farnum,
Wm. Wheeler,

Com.

Brooklyn, Ct. June 17, 1844.

A Second Advent Conference at Cooperstown, Otsego County, N.Y. (64 miles west of Albany) will commence, if time continue, on Tuesday, July 30th, and continue over the succeeding Sabbath.

Also—Second Advent Conference at Esperance, Schoharie county, N.Y. (26 miles west of Albany) will commence if time continues, on Tuesday, August 6th, to continue over the succeeding Sabbath. It is hoped these conferences will result in extensive usefulness; to this end lectures will be given during the Conferences (evenings until Sunday), in such adjoining places as may be deemed expedient. The Advent friends in the vicinity of these Conferences, as well as the undersigned, particularly request the attendance and labors of those Advent lecturers who may find it their duty to be present. And all other friends of the Advent cause, and indeed all who are willing to give heed to the sure word of prophecy on the subject of the coming and kingdom of our Lord Jesus Christ, are respectfully invited to attend.

H. H. Gross, of Albany,

Wm. Ingmire, of Cooperstown.

Campmeeting in the vicinity of Albany and Troy, N.Y. The committee have decided to hold the campmeeting proposed in this vicinity, at Sand Lake, about 10 miles east of Troy and Albany, to commence Tuesday, July 16th, and continue over the Sabbath; the meeting is to be on ground owned by Henry Moul; the place where the Methodists hold their camp-meeting annually. Arrangements will be made for board, by the day or week, on reasonable terms, for those who may desire it. All who come from neighboring towns had better provide themselves with tents, provisions, &c.; and the tents erected the day previous to the meeting.

Those who may arrive in Troy by any public conveyance, will please call at the National Temperance House, on the corner of River and Ferry Streets, near the Steamboat Landing, where carriages may be found to convey persons to the camp-ground on reasonable terms.

Brethren Miller and Himes will be present, as will be seen by notices in the Cry of last week. All who are interested in the speedy coming of Christ are invited to attend.

Com.—T. Wrightson, F. Platta, Wm Rowarth, Albany. Wm Harmon, Br. Rogers, H. Wilbur, West Troy—William

Briggs, A. Wager, I Gardner, Troy.—I. G. McMurray, Lansingburg.—Br. Vandercook, Waterford—Lewis Mills, Middletown.

Troy, June 29, 1844.

A Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barnes, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennet, and others, are invited to attend. The brethren who can, are requested to come with tents; and those who wish, can be accommodated with provision for themselves and horses on reasonable terms; those who come by stage to the Upper Village, three miles distant, will find conveyances to the ground.

Com.—F. Wheeler, G. W. Barnes, N. Smith.

There will be a Second Advent Campmeeting in Manchester Ct. on ground formerly occupied for that purpose, 9 miles east of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. The sole object of this meeting is to advance vital godliness in the soul. Mid. Cry will please copy. H. MUNGER.

This meeting is to be on Cheney Place, so called; and is 25 miles from Springfield. Br. M. informs us that a committee of 11 have been appointed, who have made arrangements for board, horse-keeping, &c. on reasonable terms.

Brethren are requested to attend, and bring their tents, provisions, &c.

ADVENT CONFERENCE, will commence at Hamilton, Canada West, at the Tabernacle, July 16, to continue over the Sabbath. Lecturers and brethren are most urgently called upon to attend; especially Br. J. V. Himes—they need help. The Cry will please copy.

An Advent Campmeeting will commence at Stanstead, L. C. July 26, at 10 o'clock, A. M. and continue over the Sabbath. L. Kimball and I. H. Shipman will attend.

I. H. Shipman will preach at the French Meeting House, in Hardwick, Vt. on Wednesday, July 24, at 1 o'clock, P.M.

Campmeeting at Cabot, Vt., to commence Aug. 20—Particulars hereafter.

I. H. SHIPMAN.

There will be an Advent Campmeeting held in the town of Gil, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Br. T. M. Preble, and as many others as feel in duty bound, are invited to attend.

Com.—Thos. W. Titus, E. G. Scott, A. Gague, S. Titus,

Brn. Himes and Hale left here on Friday last, the former on a tour of labor to Philadelphia, then to the Albany campmeeting, and thence west; Bro. Hale has gone to Portsmouth and vicinity, to get a little sea air for his health.

THE FULNESS OF CHRIST.—The more the believer lives on Christ, the more is God glorified.

The real Christian hides all his graces under a cover, he throws a veil over them, and but rarely reveals them; and when he does, he prays that God would keep him humble, and that it may be to his glory.

Letters received to July 13, 1844.

G F Cox; E Burnham; B Wheelock by pm \$1; F Washburn by pm \$1; C S Sprague by pm \$1; E C Clemons; J V Himes; J Turner \$1; J Damon and others; D Young; C P Whittaker \$3; L Kimball; T Sheldon \$1; A C Wetherby \$1; T N Keyes \$2; P Hardy \$1; S Hastings \$1; J H Stevens \$1; J W Dimick \$1; D C Bean \$2; G Bates \$1; J English \$1; E Martin \$2; H March \$2; T Atwater and N Tuttle by pm \$3; Mrs Berkley \$1; pm Williamatic Ct.; O Henrick \$1; Dolly Pearsall by pm \$1; J King by pm \$1; Capt Wilcox by pm \$1; J Bates; pm Palmer Depot Ms; pm Ohio City O; pm Elsworth Me; G L Cook by pm \$1; J H Shipman; T W Titus, E G Scott, A Gague, S Titus, J S White; J Tatt by pm \$1; pm Hartford Ct.; D Guild by pm \$1; S B Hoxland by pm \$1; E Macomber; pm St Louis Mo; Asa Wnch, the paper has been mailed regularly according to our book. Mr York is not on Marshfield list, will bro W explain. The following by bro Himes, viz: John Wright 50c; A M Billings \$1; M Mann \$1; D Parish \$2; D Hutton \$2 50; G Hendle Waterbury Vt \$1; S G Sumner \$1; D Clafin \$1 50; J S Green; \$2; N R Kidder \$1; J A Smith \$2; J Warden \$1; J G Bennet \$1; EG Colsen \$1; Eld. Dexter \$1; A Williams \$1; E Kenney \$2; Dr Thompson \$1; F A Collier by pm \$1; Israel Rice, paper sent; J Durgin by pm \$1 25; Wm S Stillwell; pm Londonderry Vt; pm Frinceton Ms; L Tompkins; H Merry by pm \$2; pm Great Falls N H; S Sissons by pm \$1; pm Mattapoisette Ms; pm Alexandria, O; pm Marshall N Y; C Farnsworth by pm \$1; pm Cincinnati O; J Wadsworth by pm \$2; pm West Scituate Ms; I Bliss by pm \$1; E Hamlin by pm \$1; E Root by pm \$1 75; S O Moon; pm Bristol Ct. pm Grafton, Vt.

*Notices.—Will H W Ballard, E Kenney, D Clafin, and C E Sprague give us their true address. We have a letter for A A Sawin, where shall it be sent.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 25. }

Boston, Wednesday, July 24, 1844.

WHOLE NO. 169.

THE ADVENT HERALD
IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

Yet a little while and he that shall come will come and will not tarry.

A little while and Thou wilt come

With all thy saints, again

To bring the ransomed nations home—

To break the captive's chain.

And now, methinks, the angel throng

Their joyful anthem's sing;

The harpings swell heaven's height along,

To thee, Redeemer, King!

Now interceding, thou wilt give

Remission full and free;

The souls that turn to thee shall live,

Their portion thou wilt be.

More precious far than aught below,

Thy priceless treasures are;

From thee the living waters flow,

Thou "bright and morning star!"

Thou hast for all the weary, rest—

Whose hope is stayed on thee;

Thou hast prepared a mansion blest,

From earthly sorrows free;

And thou wilt wipe the burning tear

From out the grief-worn eye;

And pain and woe, and every fear,

And "death itself shall die!"

Thou blessed Word, we praise thee still,

That thou wilt soon return;

We'll patient wait thy holy will,

And all thy teachings learn.

So gird us in the tarrying hour—

We faint not by the way;

Endue us from on high with power,

That we may watch and pray. E. C. C.

Prof. Gaussen on Papacy.

The following is the Preface by Mr. Bickersteth, which is prefixed to the English edition of Prof. Gaussen's discourse, which we published a few weeks since in the *Herald*, and which we have now in a pamphlet form.

"Never did the Church of Christ more need all the armor which God has provided for it against the apostacy of Rome, than it does at this time. There is a great revival of the mystery of iniquity. This might justly have been anticipated. Its fall is to be with violence, suddenness, and at once. We may expect that as Jezebel of old, just before her destruction,

Painted her face, and tired her head, and looked out of her window, hoping to win her enemies by her deceitful charms, so her true antitype, Popery, will now put on all its show and attractions. It does so everywhere. It is bringing forth all its fictions with more than wonted zeal and earnestness. It cannot indeed conceal its tyranny; the decree against the Jews at Ancona; the imprisonment of Dr. Kalley at Madeira; the efforts now making in France, still help to prove its identity with the apostacy that has a mouth that speaks great things, and wears out the saints of the Most High.

The most remarkable feature in popery at present, is the working out of those false principles to which it has adhered, and the shameless profession of them in the face of Europe. The worship of the Virgin is gloried in from the Pope to the humblest priest. The cruel atrocities of past ages are sanctioned and perpetuated in the medals to this hour re-struck and sold from the mint of Rome. The ultramontaniam of popery, its extreme principles, are now the prevailing principles in all papal kingdoms. It shrinks not from the avowal of its past abominations. Recovering from the wasting effects of the vials that have hitherto marked the divine displeasure, Babylon rebuilds her towers, that the last vial of wrath may show the nations of the earth, by the greatness of her fall, that great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

The destruction of the papal clergy in France wonderfully prepared the way for the triumph of the Jesuits. The clergy stood by their king against the Pope. Professor Ranke observes, speaking of the time of Louis XIV. and Innocent XI., 'It has ever been a maxim of the French court to control the papal power by means of the national clergy, and the national clergy by means of the papal power.' But the following extracts from Professor Michellet's address, given in the Protestant Magazine for March, will show the fallen state of the Gallican clergy, and the towering ambition of the Jesuits, those devoted adherents of the Pope, and bitter enemies of the truth as it is in Jesus.

'Where, then, are the clergy of France? Where all those parties who were the life of society under the Restoration? Extinguished, dead, annihilated! What is become of that little Jansenism—little, but so vigorous? I search, and I find it only in the tomb of Lanjuinais. Where is M. de Montlosier? Where are our loyal Gallicans who desired the harmony of Church and State? Disappeared. They have abandoned the State which forsook them. Who shall dare, in the present day, to say he is Gallican, to call himself by the name of the Church of France!

The timid Sulpician opposition (little Gallican) however, is itself destroyed, with M. Fraysinous. St. Sulpice is comprised in the teaching of the priests, in the routine of the seminary, leaving the world to the Jesuits. It is for their pleasure St. Sulpice seems to have been created, as long as the priests are educated

there, they have nothing to fear. What could they desire better than a school which does not teach, and which has no desire to teach? The Jesuits and St. Sulpice exists now very well together; the compact is tacitly made between death and the grave.

That which they do in these seminaries, which are quite closed to the law, is only known by the nullity of its results. Their books of tuition are superannuated books, trash, abandoned everywhere else, and inflicted only on the unfortunate young priests. It is astonishing that they go forth from thence strangers to knowledge and to the world? They know from the first step that they carry forth nothing that they should; the most judicious are silent; an opportunity of shining prominently presents itself, the Jesuit arrives; as the envoy of the Jesuits, he takes possession of the pulpit; the priest retires. And it is not, however, the talent which is wanting, nor the heart; but all is at present against them (the priests). They only know it too well; and this feeling contributes also to lower them in their own estimation. Thought ill of by the world, ill-treated by his own party, the parish priest (behold him walking in the street) goes dejectedly, often with a timid and more than modest air, taking willingly the edge of the pavement. But would you see a man? Behold the Jesuit pass! Do I say one man? Many in one alone! The voice is soft, but the step is firm. His step proclaims, without his speaking, 'I am called legion.' Courage is an easy thing to him who feels within himself an army to sustain it, who, if compelled, looks to himself to defend it, and to that great body of Jesuits, and through a whole world of titled persons, and of fine ladies, who, in case of need, would move the world for him. He has made the vow of obedience—to rule, to be Pope with the Pope, to have his part in the great kingdom of Jesuits spread out into every kingdom. He attends to its interest by secret correspondence in Belgium, in Italy, in Bavaria, in Savoy. The Jesuit lives in Europe, today at Fribourg, to-morrow at Paris; the priest lives in a parish, in a little damp street as long as the wall of the church; he resembles only a miserable, sickly plant which is placed in a window. Behold these two men at work. And first let us observe on which side this pensive person will turn who arrives on the grand place, and who appears to hesitate. To the left, that is the parish church; to the right is the house of the Jesuits. On the one side what shall we find? An honest man, a man with a heart perhaps under that rough and awkward exterior. The priest carries the law and the decalogue as a weight of lead; he is slow, full of objections and difficulties. You speak to him of your scruples, he adds to them still more; your affair appears to you bad, he finds it very bad. But go into that adorned Italian chapel; though it will be a little sombre, fear not; enter, you will be very quickly reassured and relieved. The Jesuit priest will assure you your case is trifling: you find there a man of spirit. Do you speak to him of the law? The law may reign there below (with the priest), but here,' he would say, 'reigns grace,

here the sacred heart of Jesus and of Mary. The Virgin is so good.*

There is, besides, a great difference between the two men. The priest is bound to maintain a proper deportment, by his Church, by the local authority; he is under authority, and in the situation of a minor. The priest fears the cure, and the cure the bishop. The Jesuit fears nothing. His order demands only the advancement of the order. The bishop has nothing to say to him. And where, in the present day, will be the bishop over-bold enough to doubt that the Jesuit may not be himself the rule and the law? The bishop offends him not; on the contrary, he obliges him. It is by the bishop that the Jesuits hold the priests in subjection. The Jesuit may now say to the priest, "Take care, priest. Wo be to you, if you stir. Preach little, never write. If you write a line, without any form, we can suspend you, interdict you, without giving any explanation; if you have the impudence to demand it, we shall say, 'An affair of laws.'" It is thus with the priests as if they were drowned with a stone about their necks.

The progress of these men of death will, we hope, be stopped. With them the day is entombed. They go about like spirits of the night and of darkness. Why, while we sleep, they have, with stealthy step, surprised the people in a defenceless state, the priests, the women, and the religious houses. It is hardly conceivable how many simple-minded people, how many humble brothers, charitable sisters, have been thus abused; how many convents have opened their doors to them, deceived by their soft tones; and now, having gained admission, these men speak decided, and keep the inmates in fear, who smile tremblingly, and do all that they are told. We find they have organized a great body, over which they exercise complete control. Every poor corporation (missionaries, lazarists, and benedictines also,) has been obliged to take the name of the order. And now all these are as a great army that the Jesuits boldly lead forth to the conquest of the age. What an astonishing thing, that in so short a time they have united such forces! However high an opinion we may have of the ability of the Jesuits, we could not have foreseen such a result.

The learned professor thus replies to the objection that the cry of alarm was raised too soon. "Was it too soon when, renewing that which had not been witnessed for 300 years, they employed the sacred pulpit to defame persons, and calumniate them before the altar? Was it too soon, when, in the province where there are most Protestants, they struck Protestants to death? Was it too soon, when they formed immense associations, one of which alone in Paris numbers fifteen thousand persons? You speak of liberty? (Addressing the Jesuits.) Speak then of equality. Is there equality between you and us? You (the Jesuits) are the leaders of formidable associations. We (the professors) are isolated men. You have 40,000 pulpits from which you can make the priests speak willingly, or against their will; you have many thousand confessionals from whence you move families: you hold in the hand that which is the base of the family, and of the world. You hold the MOTHER: the child is only an accessory. Ah! what will the father do when she rushes in distracted, and throws herself into his arms, crying: 'I am lost!' You are sure that on the morrow he will give up his son. 20,000 children in your smaller seminaries? 200,000 immediately in the schools that you

govern! Millions of females who act only for you! And we, what are we, in the presence of such mighty forces as you can command? A voice, and nothing more, a voice to cry to France. It is warned now, that it may do that which it wishes. It is warned now, that it may see the net-work with which they have thought to seize it sleeping."

It has been sarcastically said by one whose labors have unhappily tended to remove the bulwarks of our Protestant faith (though we are sure from his own writings that he meant not so), that "some of the Reformers, with more zeal than knowledge, determined that the Pope must be Antichrist; and as the Pope did not suit the terms of the prophecy, they resolved that the terms of the prophecy should be so interpreted as to suit the Pope." I am persuaded a deeper knowledge (and such a work as Elliot's *Horæ Apocalyptice*, in three volumes, just published, is well calculated to help in attaining deeper knowledge) will assuredly prove that the Pope is the Antichrist so largely predicted both in the Old and the New Testament, and that our Reformers in this respect had more knowledge than their reprover.

I rejoice, therefore, to introduce to the reader, Mr. Gausson's vivid and lively description of the character of popery, as exactly corresponding to the great features given us by the prophet Daniel, between two and three thousand years since. Fresh illustrations of the prophecies bearing on this subject, are greatly needed, to meet the inroads upon the Protestant faith, which rashness of exposition and multiplied differences had occasioned, and to give the Church of Christ a firm hold of the sure lamp of prophecy. It gives me much pleasure to say, that my dear friend, the Rev. T. R. Birks, has prepared a larger and more comprehensive exposition of this prophecy, in a work to be entitled, "The Four Prophetic Empires and the kingdom of Christ," and that it will be published about the time that this appears.

Thanks be to God, that the attention of the Protestant Church is thus calling to that part of the Divine armory, which is especially strengthening to us in resisting the mighty enemies who oppose the Gospel of our Lord Jesus Christ, and calculated also to awaken those enemies themselves to the fearful perils to which they are exposed! Let us hate Popery more and more; let us love, and pity, and pray for, and seek to enlighten Papists more and more. Let our zeal be the zeal of love, and not of bitterness; of patient labor and not of angry strife; of bold and faithful testimony to the truth, in the spirit of real kindness, and not of eager contention for the triumph of party, or of any private opinions. Our cause is the cause of truth and love; it promotes the glory of God and the true welfare of all men. Let us then, according to the very spirit of our holy religion, *overcome evil with good*; and in all our contentions, let us remember the threefold means to which Mr. Gausson alludes, by which we gain the victory over our great enemy Satan: *they overcame him by the blood of the Lamb—and by the word of their testimony—and they loved not their lives unto death.*

Using these means, and waiting for the coming and kingdom of our Lord Jesus Christ, our final victory is sure. His eternal glory will soon and abundantly recompense all the trials which the faithful witnesses of Christ may shortly be called to endure."

EDWARD BICKERSTETH.

Watton Rectory,
Herts, March 30, 1844.

LETTER FROM BRO. J. PEARSON.

DEAR BRO. HIMES—It becomes my duty to inform you of the death of our dearly beloved Bro. Stockman, which took place on Tuesday, the 25th of June, about 5 o'clock P. M., leaving a widow

and three children, with a large circle of relatives and friends, who sorrow not as others which have no hope, believing that when Jesus comes He will bring him with him.

About a year and a half ago he received an invitation from the Second Advent brethren to move his family to Portland, and labor more particularly with them, when his health would admit. He accepted the invitation, and consequently made Portland his home, although at times he labored in some of the surrounding towns. His faith in the glorious and animating hope of the immediate coming of Christ gave him great consolation through his sickness, and was strong to the last. He said, just before he died, that time looked so short to him, that there seemed to be no time between him and the resurrection.

Our Hall not being convenient, the funeral services were performed in the Park street meeting house, which was offered by the 2d Unitarian Society, and to whom we wish to express our gratitude for their kindness. Bro. Richmond preached the sermon, after which, Bro. Martin made some very appropriate remarks. We firmly believe that this year his sleeping dust will arise to the resurrection of life, and from the hand of Jesus receive that crown that fadeth not away: the crown which the Lord, the Righteous Judge, will give at that day to all that love his appearing.

Yours in glorious hope,

JOHN PEARSON.

Portland, July 5th 1844.

LETTER FROM BRO. C. P. WHITTEN.

DEAR BRETHREN—We have gained an interesting crisis! Of all the periods in the history of God's true church; this period to me is the most solemn and interesting. We have been of all others the most favored, and yet the most disappointed generation of any preceding. I say *favored*, because God has permitted us to "*know*," from his unerring word, that we are the "generation" that shall behold the fulfillment of the last of the cluster of *prophetic wonders*! Favored, in that God in his mercy has so ordered that almost the entire civilized world have been strewn with Bibles, that we might "search" into "these things" for ourselves. Favored in that God has permitted us to live in that period of the world when "*knowledge is increased*," that we might be endued with capacity to "*understand*," and apply "these things" according to *truth*: that we ourselves might be prepared for the glorious day, and also be the humble instruments in the hand of our Father, of bringing *others* to the Light, that they, too, might be prepared with *pleasure* to meet the Coming One. Favored, because we have the best of reasons to expect that "we shall not all sleep;" but, by *perseverance*, a "little while," we shall be "changed," (translated,) in the twinkling of an eye, and who, oh, who, like Elisha, as he saw Elijah "going up," cried, my Father, My Father! I say, who, as the saints "go up," in heavenly triumph, "with the band of music" filling the air with its angelic hallelujahs: as the saints are wafted to the arms of Jesus, who will cry, then, my Father, my Father! The chariots of the Lord, and the horsemen thereof. Oh! the trumpet has sounded, and the saints are "gone up!" "Lord, Lord! open unto us!" Oh! that I could now find Him!—But the arrow is flown; and the saints are gone, the saints are gone! we are left!!

We have been a *disappointed* generation, in nearly the same way that Moses was, when he went to his brethren, the Children of Israel, supposing that they *knew* that God by his hand would bring them out with a *mighty hand*. But he met with a *disappointment*, for he had hard work, after all his miracles, to make them understand anything about what God was going to do for them, and in consequence of unbelief, they could not see the Land!—So with us, after having seen the "signs in heaven above," and in the "earth beneath;" those unaccountable and miraculous displays of the Divine Power, according to the prediction of "our Prophet," which bids defiance to all "vain" or human philosophy; we, like Moses, have gone forth to our brethren, with all confidence that they *would know*, or *believe*, that after the complete fulfillment of "these things," all of which have been seen; how that, at the "voice of the Son of God," a glorious deliverance would be effected. 1st Thes. iv. 13—17.—They knew little, and cared less, about it! We were *disappointed*, even many times unto tears.—Some of our brethren would not hear it! We were *disappointed* at this! for we began to fear that they did not *love* the Master, or the "Land." They

* "The Jesuit is not only confessor, he is director, and, as such, consulted in all cases: and twenty such directors, by previous arrangement, may exercise an entire control over the actions of the thousands of persons, whose most secret thoughts are revealed to them. Marriage, testaments, and all the other acts of their penitents, are discussed in such councils."

would close their synagogues against us; we were disappointed, for we knew, if they loved Jesus, that they would want to see him. They would try to force us to believe at their mouth that the "wheat and tares" shall not grow together till the harvest, or end of the world! At this, also, we were disappointed, for we did not suppose they could wish or dare "to take away from the words of this Book." Again, very many who appeared to love the coming of the Lord quickly, when a point of time had passed, became our enemies, and we were disappointed, for we thought they were going well towards the kingdom, but it proved to be a fear that the Lord would come. They left us, and thank the Lord, they left the truth with us too. Could not "live by their faith" or "watch one hour." But, did God carry Moses through? He did. Will he carry us through? Yes, if we continue firm to the end, and not lose sight of our Hope. They shall not be ashamed that "wait" for the Lord. How important, then, that we should hold fast our hope for yet a "little while." But what is our hope? Titus ii. 13. "Glorious appearing of the Great God, and our Savior Jesus Christ!" Then "will He judge the quick and the dead!" Then "He will gather in one (kingdom) all the saints in heaven and earth," and have a glorious introduction to the purchased possession. Now this hope is a good one. It is worth waiting for a "little while," for it is only a "little while and He that shall come, will come." Hab. ii. 3-4: Heb. x. 37. O, that we may obtain it. It draws nearer and nearer; it is just behind the scene, the curtain ready to drop; and the heavenly "land" is here in all its celestial sublimity and glory. "His train will fill the temple, and the whole earth full of his glory." O, glorious thought, our blessed Lord will come:

"The prayer is heard. A light is faintly gleaming, Through clouds that long have brooded o'er Benighted earth—and soon on us shall pour Diviner radiance, from the heavens streaming! That herald light shall brighten to the morning Of Millennial Day—and in its dawning Murder shall die, the reign of rapine cease! Then to the winds shall God unfurl his banner, And earth, through all her borders, shout Hosanna, And bless thy sway, Incarnate Prince of Peace! Oh! let the auspicious day salute our eyes, When men shall live in holiest fellowship, And hallelujahs dwell on every lip, And mingled praises greet the skies."

Now while we believe in no "new revelation," but all of the old ones; and while, according to this Pilot, we are sent to "spy out the land," although those that now inhabit it are "as grasshoppers for multitude;" yet we must not be faint-hearted, we must look up; our king will come according to agreement, and bring the faithful with shoutings to the "promised land." We must not let down our watch, must keep on our armor.

Templeton, July 8, 1844.

LETTER FROM REV. E. JACOBS.

DEAR BRO. HIMES—We commenced our meetings at Madison, Ind., on Sabbath last. The day was fine, and the Great Tent was filled throughout the day. I have never seen so deep an interest awakened in the great truths of the Bible in so short a time. We went to that place friendless, unsolicited, and without the knowledge of there being a single Second Advent believer in the place; but we are now surrounded with both friends and believers.

Bro. Brown and wife are with me, rendering very efficient aid. We have a Bible class each morning at 10 o'clock, and lectures each afternoon and evening. Up to the time I left (Tuesday P. M.) the interest was increasing, and some cases of powerful awakenings had come to our knowledge. One of the most flourishing Methodist societies in the place, including their pastor, are almost unanimous in investigating the subject, and some of them have already declared their faith in the speedy coming of the Savior.

One aged man, for some years a preacher of the Gospel, said to us, with tears of joy streaming from his eyes, "This is the day which I have prayed to see for the last seventeen years." The following incident will illustrate the prevailing ignorance of our views throughout this section. An intelligent looking man came to us, and remarked, that we seemed to be happy in having a Bible that harmonized so well, and added, "As I live some miles back I think I will take with me one of your Bibles,"—actually supposing that we had some new kind of

Bible. Indeed, this has been a common report in this section, and, in one instance, a preacher has aided in spreading it.

Many are beginning to feel that this proclamation is recognised in the word of God, as they cry, "Behold He cometh!" The Presbyterian preacher has advertised that, on Sabbath next, he will preach on the Second Coming of Christ, and prove that Christianity must first prevail universally; and as he is a talented man, we shall of course, from this effort, receive efficient aid in bringing truth to bear upon the minds of the people. Were it not for the very close and able manner in which the doctrine of the Speedy Advent is scrutinised, we should not be able to realise how invulnerable is the rock upon which our principles are founded.

I shall probably await your advice, as to the next move to be made with the Great Tent. I believe it ought to be used along the Ohio and its tributaries, till the Lord comes.

Yours in the blessed hope,

E. JACOBS.

Cincinnati, July 11, 1844.

The Sailor and his Minister.

A SHORT DIALOGUE.

Sailor. Good morning, sir. I have called to beg of you the favor that you would explain to me a few points which I find laid down in the Bible, and about which there has been some dispute of late.

Min. O, yes; I shall be happy to give you any information in my power. I am always forward to encourage the study of the Scriptures, they are the only guide, and should be taken as the mau of our counsel daily. And, it is an article in our confession of faith, that the Scriptures of the Old and New Testaments were written by the inspiration of God, that they contain a system of truth, complete and harmonious, and form the only perfect rule of religion, faith and practice. But, pray, what is your difficulty?

Sailor. It is concerning the 2300 days of Daniel, 8th chapter, 14th verse, which, some contend, reach down to the end of the world, and that they run out somewhere about this time. Not having a perfect knowledge of the Bible myself, and you having been my spiritual guide, for some time past, I thought it proper to apply to you for information, on this point, as you have frequently invited me to come to you in my difficulties.

Min. Yes, yes; perfectly right; and I am glad to see that my former instructions have not been lost, and that you still place so much confidence in your minister. In these days of disorganization and misrule, when the common people pretend to understand the Bible themselves, it is truly gratifying to me, to see even one that is determined to keep in the old track, and to look to his minister for instruction. And in regard to this *Miller doctrine*, I can set your mind at rest on that point at once; but it is well that you came here before those fanatics turned your head. One text of Scripture will forever set that question at rest: "of that day and hour no man ever shall know; no, not even the angels of heaven, but my Father only." You have never noticed that text, have you?

Sail. O, yes, sir; some of our neighbors have worn it almost thread-bare—quoting it from morning 'till night—but I beg leave to correct you, and read it as it stands recorded: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Min. Yes, yes; it amounts to the same thing, and signifies that no man will ever know anything about it until it comes, and then it will come as a thief in the night.

Sail. I can hardly see through it yet, notwithstanding your clear and learned exposition; for a few verses preceding this, he speaks of certain signs that shall precede his coming, and tells us that when we "see them come to pass, we may know that it is near, even at the

doors;" and I can hardly think that the Savior meant to contradict himself, and after telling them how they might know when it is near, even at the doors, turn right around and tell them that "no man ever should know anything about it." And again in the following verse he says: "But as the days of Noah were, so shall also the coming of the Son of man be." I find by turning to the 7th chap. of Genesis, 4th verse, that Noah did know near the time when the flood would come upon the earth, and the Lord says, that "as it was then, so shall it be at the coming of the Son of man;" therefore, I dare not say that no man is ever to know anything about the time of the Lord's coming.

Min. Well, well; it may not be profitable to take up the time in talking about this, as there are different views of the subject, and it is enough for us to prepare to die. Besides those prophecies, of which you speak, can never be understood until they are fulfilled. But, pray, tell us how you prospered during your absence on the last voyage? I suppose you understand all about the country, with such an able captain, the length and character of the voyage, with every light, landmark, rock and shoal on the whole coast?

Sail. Not quite, sir; the first part of the voyage was very pleasant, and I took great pleasure in tracing the various lights and landmarks, laid down upon my chart, and learning their bearing and distance, one from another; but one day we happened to fall in with a difficult point, that I did not fully understand, and I took it to the captain and requested him to explain it to me, as he had invited me to come to him in all my difficulties; but to my great surprise, he told me that I never could understand the chart until we got into the harbor.—This surprised me the more, as in the first of the voyage he had strongly recommended me to study the chart carefully, as it was a complete and safe chart to sail by, being got up by one of the most experienced navigators.

Min. Indeed. I wonder at his pursuing such a course, neither can I see the utility of a chart that can never be understood until the ship is safe in the harbor. I should think that it was intended to point out danger before-hand, and to give directions how that danger may be avoided. Really, I think he must have been beside himself.

Sail. And yet, sir, I perceive that you occupy the same position. In the first of our conversation, you remarked that you was always forward to encourage the study of the Scriptures, and also, that it was an article in your confession of faith, that it was a complete system, and the only perfect rule of religious faith and practice; thus acknowledging that it was the only chart by which we were to be guided safely to the heavenly port. But after getting out on the stormy ocean of time, when you are enquired of what these things mean, you tell us that those prophecies cannot be understood until they are fulfilled. If I recollect right, Peter says: "we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your heart:" showing plainly that we are to take these prophecies as a guide, until we make the heavenly port. And furthermore, he says, that "no prophecy of the Scripture is of any private interpretation;" and I must confess, I cannot see the use of the prophecies if they cannot be understood until they are fulfilled, any more than you could see the use of a chart that could not be understood until the ship is safe in port.

Min. Your captain, doubtless, understood the chart himself, and simply meant that you could not understand it unless you got a knowledge of navigation, and, therefore, you would be entirely dependent upon him to bring you

safe into port. And this is the fact in regard to Scripture. In order to understand it properly, it is necessary that you should have a thorough knowledge of the original language from which the Bible was translated, therefore, it may be truly said, that the common people can never understand it until it is fulfilled; and, of course, they will be entirely dependent upon learned men for an exposition of these things.

Sail. Your illustration is very apt, indeed, sir; but still, rather unfortunate in one respect, for this same captain, who had a thorough knowledge of navigation, like to have run his ship on a reef of rocks, and thus to have lost not only the ship, but the whole crew; but it so happened, that one of the men before the mast having examined the chart, noticed this reef laid down, and gave timely warning to the captain, who was very hardly prevailed upon to take some precaution to save the ship. And perhaps this may be the case with the Gospel ship, although she has learned captains on board, yet it may not be safe to trust altogether to them; and, indeed, I think there is a caution given to that effect, where it says: "CURSED BE THE MAN THAT TRUSTETH IN MAN AND MAKETH FLESH HIS ARM, AND WHOSE HEART DEPARTETH FROM THE LORD," Jer. xvii. 5.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JULY 24, 1844.

Renewal of War.

The "*Christian Freeman*," following in the footsteps of its illustrious predecessor, the *Trumpet*—Mr. Cobb, an old adversary in the field again—his candor, charity, public spirit, &c. &c. &c.

Some years ago, before the horses, dogs and bulls of our country had become familiar with rail-roads, we were passing over a section of meadow land on one of those conveyances, where some persons were engaged in work, having with them the very common appendage of a farmers field-company, a little dog. The cars were evidently as much an object of interest to the quadruped, as to any member of the company; and the train had no sooner come up with them than his spirit was fully aroused to show the regard of dogs for such strange visitors as rail-road cars. And so far as his ability would permit, no dog of his class and dimensions could have done better. As barking and snarling availed but little, he saw that the train must be run down, and so intent was he upon his purpose, that the chase was pursued without any apparent regard to fence, ditch or hassock, until at last the poor little fellow went topsy turvey into a ditch that lay in his way, but which he had no time to consider under the pressing circumstances of the case until it was too late.

We have often been reminded of the spirit and success of this unfortunate adventurer by the history of the assailants of the Advent cause.

It has been the almost invariable misfortune of our adversaries, as it has of the poor brutes who have encountered or given chase to our locomotives, that they did not know what they were about. The number of them who have been left in the ditch, as the result of their own temerity, we have not time now to enumerate, but this we know that those of them who were the earliest and most eager to distinguish themselves, appear to find it very hard to submit to the disappointment they have experienced.

There was certainly no want of spirit on their part, and they have congratulated themselves, with not a few to join in with them, that they had "used up," "exploded," and "overthrown Miller" and "Millerism;" and still, they assert, it is doing "a

great business." And is not "this more than poor human nature can endure?" We would suggest to them, in passing, that they remember the old maxims, "Take time to consider." "Look before you leap."

Two of these early adversaries of the cause have resumed the work which they had so long ago completed,—one at New York, and the other at Boston. Mr. Dowling, who stands charged with the most glaring mistatements in his "Reply to Miller," and has made no public confession of his sin, has recently had his indignation aroused by finding the Advent cause still living, and has made a most bigoted attack upon the "publisher of the *Midnight Cry*," through the columns of the "*Baptist Advocate*," of New York. The subject of particular notice in this article, is Mr. Cobb, a Universalist preacher, and editor of the "*Christian Freeman* and Family Visitor," of this city.

It has been a matter of great consolation to us, that our enemies have had so little to speak against us which has not been positively and unqualifiedly false. Indeed, they seem to have acted on the supposition that our faults were their only basis of hope, and of course what was wanting in our admitted mistakes, they have made up by inventing and circulating reports of fanatical and villainous transactions on the part of the Millerites generally, but of Miller and Himes in particular. We think it not unlikely that there are hundreds of professed Christians in this city, who rest perfectly secure, as to the doom that awaits them and the world, because they have heard, and believe that Mr. Himes is an unprincipled "speculator." And Mr. Cobb, it seems, is ready to devote his sheet, and thus to demean himself, by giving currency to the infamous slander.

It was understood by the public generally, we believe, that the "*Christian Freeman*" came into existence on account of the indecency of the old organ of Universalism in New England, the "*Trumpet*," and we had congratulated the believers in that "theory," unscriptural as we are sure it is, that Mr. Cobb would give them a respectable medium through which they might speak to the public; but we are compelled to believe, that in spite of the better, though faulty, creed to which Mr. Cobb is indebted for the good traits in his reputation, the bad seed is producing its appropriate fruit, and that he is likely to have the complaint made against him, which has been made against his "Brother Whittemore," by the editor of the Universalist *Banner*, viz:—"We have for a long time been aware, as have most of our brother editors and preachers, that Brother Whittemore, when his mind has become warped by prejudice against friends as well as foes, is one of the most unfair and twistical writers connected with our cause. We will just say, that in only fifty lines of his editorial remarks embracing the close of the first column on his third page, we counted and marked no less than THIRTEEN ERRORS, which if intended, are (to speak plainly,) FALSEHOODS."

We have one serious complaint to make against the editor of the *Freeman*. It is that of having borne false witness against his "neighbor," without giving him the ordinary means of knowing the injury which had been inflicted on him. His paper containing the libelous article should have been sent to the criminated individual. Did Mr. Cobb mean to act the part of the savage—to work the plot for the destruction of his victim in ambush? None but those who cherish the spirit of the savage would tolerate such a deed.

We shall now give our readers the entire article from the *Freeman*, with notes appended to its several paragraphs.

PARAGRAPH No. 1.

"*Millerism and its Fruits.*—The Miller mania, it is true, has to a great extent subsided, since the event has proved the falsity of the impostor's theory. But this mania had become a disease in many feeble minds, which leaves them poor wrecks of misery, now that the prophet has wept for the exposure of his madness and folly."

"Since the event has proved the falsity, &c." Pray what "event" has furnished the proof spoken of? And is it not astonishing that although Mr. C. has "been conversant with Millerism from its beginning," and has "reviewed it, lectured upon it, published an expose of it, met Mr. Miller through the press, and in *propria personi* upon it; and held a public discussion with one of his ministers, a Mr. Bliss," that it should be left to an "event," which appears to be known only to himself, to prove its "falsity!"

"The impostor." We are a little acquainted with the circles in which Mr. Cobb and Mr. Miller are well known, and their respective "theories," the most highly esteemed. We drew our first breath in Gloucester, the cradle of American Universalism, "we know something of" its character, fruits, and history; its alphabet, logic, text books and commentaries. "We know something of" Mr. Cobb, having enjoyed the hospitalities of his family, read his writings and heard him in public. We also know something of Mr. Miller, of the esteem in which he is held by his friends, and the opinion entertained generally by those who know him, whether they believe as he does or not; and though we consider Mr. C. one of the very best of men of his class, and regret that duty requires us to allude to him in this manner, we seriously assert, that, as to the chance of standing or falling under the charge of imposture, by heaven or earth, by the believers or unbelievers of the theories in question, we should as much prefer Mr. Miller's position to that of his accuser, as we should prefer the position of Gabriel to that of the father of lies himself.

"Now that the prophet has wept, &c." No honest intelligent man will denominate Mr. Miller a "prophet," in any sense, true or false. Mr. Cobb has no authority to say that Mr. Miller "has wept for the exposure of his madness and folly;" and if his personal enmity or sectarian bigotry had not stifled "his generous nature," in this case, he never would have penned that sentence.

No. 2.

"We learn that, at Watertown, where there was gathered quite a congregation of Miller's victims, numbers have been recently holding meetings at private houses, from night to night, hallooing and waiting until midnight and past, becoming not only objects of deep and painful commiseration to their neighbors, but nuisances in the neighborhood. As a specimen of their wild delirium, a friend informs us that on one evening, we think it was last week, a lady took down, in the room where they met, a picture, the frame of which was probably worth five dollars, and broke it into pieces, saying that the Lord commanded her to do it; the owner, a man of wealth, deep in the same delirium, looking coolly on, and consenting to the waste and havoc."

"We learn that at Watertown, &c." Mr. C. has friends enough at Watertown, Universalists though they be, who will testify what we now assert is the truth. The transactions, to which the foregoing quotation refers, can be attributed to "Millerism," truly and properly, no more than "the deeds of the Nicolaitans," which God declared that he hated, could be ascribed to Christianity. The great body of the "Millerites" at Watertown have from the first appearance in the place, of the individuals with whom these scandalous doings have originated, considered them "a nuisance," and finally have separated from them, and all who sympathize with them, regretting only that this step was not taken long ago.

These individuals are known to have believed the errors by which they are distinguished before they or Mr. C. knew any thing of "Millerism," which, if they ever believed, has only been a secondary thing with them. They have cursed and denounced the "Millerites," as they have every body else who has differed from them. The writer of this article was declared by a leading one of them, months ago, to be "*as black as hell!*" for daring to oppose them in the house of this "man of wealth," by whom he had been invited home to tea.

We pity the man who can knowingly charge those with having willingly and designedly aided errors and practices which they have always considered "a nuisance," and for opposing which they have been cursed and belied as the enemies of "*holiness*," the opposers of "the power," and "spirit" of God. And if Mr. Cobb had not felt that his "Review," "lectures," "expose," "public discussion," &c., &c., of "Millerism," were more a matter of mortification than of pride, he never would have dragged forth these "*lady specimens of wild delirium*," to its prejudice, any more than Mr. Dowling would have given circulation to the silly story of "*ascension robes*," if he had not been filled with chagrin to find that his "Reply to Miller," on account of his unfairness, had served to further the cause which he intended to destroy.

No. 3.

"Rev. Mr. Medbury, who was the Baptist minister in that place at the time Millerism was in its spring tide, did not believe in the theory, as he assured an intelligent professional gentleman in that place:—yet he took Miller into his desk: aided, abetted and *used* him; used him as a means of producing an excitement to add members to his church. In answer to a friend of ours who asked him if he believed Miller's doctrines, he acknowledged that he could not say he did, 'but it would do no harm to be prepared for the end, whether it should come in 1843 or not.' Indeed! but he should have known that *trick and deceit* played upon the mind, to carry it through a certain process, is harmful. And he has, before this, found it so. He has learned that 'he that soweth to the wind must reap the whirlwind.' This unconscionable humbug was a means of distracting and dividing the Baptist church, on which account our friend Medbury was obliged to leave the place; and now there is left entailed upon a number of respectable citizens, that dreadful mental disease, which disqualifies them for the duties and enjoyments of life. It is time that moralists and religionists, as well as business men, should know, that 'honesty is the best policy.'"

If what is here said of Mr. Medbury be true, Mr. C. must be sufficiently familiar with such "tricks and deceit," in order "to add members to the church," to know that it is a prominent feature of the age. He may have heard similar complaints in a denomination, who a few years since were avowedly opposed to every thing like Sabbath schools, prayer meetings, inquiry meetings, &c., &c., as "priest craft" and "fanaticism;" but now do not blush to make their boast that they have all these things flourishing among them. And those who ought to know tell us, that they are "used as a means of excitement to add members to the church," even by those who "do not believe in the theory" with which they originated.

"That dreadful mental disease." If Mr. C. refers to the "delirium of the lady," as the "dreadful disease," he might as well charge what he considers the "mental disease" of John Calvin to Mr. Miller; if he refers to the belief of Mr. Miller's "theory," he pays rather a poor compliment to the Doctors, who have attempted the *management* of "the disease." And there certainly has been no lack of numbers or reputed skill on their part. Mr. C., if we remember right, was *practising* in Watertown when this "disease" was first introduced there. The physic he made use of at that time, appears to have produced but little effect, and as he seems

to be anxious to repeat his experiments, he can make it in his way to call on some of the "Millerites" at Watertown, of the genuine stamp, and if he should not succeed in curing them of their disease, perhaps they may cure him of some of his errors, in reference to them, by showing him, that notwithstanding the injury he has inflicted upon them, they have not forgotten the Christian duty of returning good for evil.

No. 4.

"But what shall we say to our neighbor Himes? Poor Miller has wept over his shame, confessing his miscalculations, and his confusion. But Mr. Himes discovers no penitence at all. He seems as hard as the practised gambler, who pockets the gain, and laughs at the ruin upon the victims of his lawless art. We know this is a hard saying, and such as we are not wont to utter. But we think there may be circumstances when our duty to humanity requires us to use great plainness of speech; and that this is such a circumstance. We have been conversant with Millerism from its beginning. We have reviewed it, lectured upon it, published an expose of it, met Mr. Miller through the press, and in *propria personi*, upon it; and held a public discussion with one of his ministers, a Mr. Bliss. And we have seen so much of the *management* of the subject by the leading and active ones, that we have been doubtful of their sincerity. As to Mr. Himes, in particular, we know something of the very extensive and lucrative business, in the publication of books and papers, in connection with the "Second Advent" cause. It is a great business. We are aware that there is rarely a case, where the most extensive dealer in spirits and wines, is required to make so great a pecuniary sacrifice to revolutionize and do right, as would Mr. Himes. But should not his present gains suffice him?"

"Poor Miller has wept, but Mr. Himes discovers no penitence at all." Yes, according to Mr. Cobb, "poor Miller has wept over the *exposure* of his madness and folly," and with Mr. C. such "penitence," is sublime—admirable—such a penitent must of course be forgiven. But in Mr. Himes the "*exposure*" has produced no such fruits—the pardoning power cannot be exercised towards him, and therefore the honorable and self constituted court, consisting of Mr. C. as plaintiff,—Mr. C. as judge,—Mr. C. as witness,—Mr. C. as interpreter of the law a "*universal love*" in the case, must proceed in its "*management*," as "duty to humanity" may require.

The charge against the prisoner, "Mr. Himes," is as follows:—"He discovers no penitence at all," "he seems as hard as the PRACTICED GAMBLER, who pockets the gain, and laughs at the victims of his lawless art." There is rarely a case, where the most EXTENSIVE DEALER IN SPIRITS AND WINES, is required to make so great a pecuniary sacrifice to revolutionize and do right, but his present gains will not suffice.

Testimony. Witness Cobb testifies:—"We have been conversant with Millerism from its beginning. We have seen so much of the *management* of the subject by the leading and active ones, that we have been doubtful of their sincerity. As to Mr. Himes, in particular, we know something of the very extensive and lucrative business, in the publication of books and papers, in connection with the Second Advent cause. It is a great business."

As the presentation of the charge and testimony against the prisoner, produces "no penitence at all," the "humanity" of the court is moved to expostulate with the prisoner as follows:—

No. 5.

"He knows that the time when he had confidently averred the world would end, is past. But he does not, like many others, manifest humility on account of it; but boldly and with assumed confidence urges on his patrons to be waiting now, in daily and hourly expectation of the dreadful conflagration. This is more than poor human nature can endure. It is like suspending a person over an

abyss upon a thread, in the constant expectancy of falling. The mind becomes strained, and wrecked.

Respected neighbor; can you longer choose to bear this dreadful responsibility? O think of the distress of those families, where desolation stalks forth from your voice and your press; and loved members,—wives, mothers, daughters, are borne to the assylum of maniacs! We believe that, aside from your peculiar circumstances, you are possessed of benevolent feelings. We entreat you, by your generous nature, and by the mercies of the gospel, to exercise the moral courage to do right. If you ask why we suggest that you are not now acting in good faith in full confidence of right, we answer, Come and sit down with us in private, or stand up with us in public, or go with us before the public in the journals which you and we conduct, into a review of the arguments which you, or which Miller and company have presented for such an event as you profess to expect about this time, and we will show you why we speak as we do. And we will show you even more cogent reasons why you should say to your credulous subjects, 'I have been in error; go in peace; go to your Bible, your God, to your friends, and your duty.' Amen."

As the court postponed pronouncing the sentence, time is afforded for—

Remarks by counsel for the prisoner:—No consideration could induce us to appeal before a body, entrusted by "humanity" with such "a great business," in behalf of an offender so notorious, whose crimes are made to appear by evidence of so "plain" and *pointed* a character, unless we were sustained and encouraged by a conviction of the "sincerity" of the court in its high and magnanimous professions. Cherishing as it does, such a sense of "duty to humanity," resolved as it is to perform all which it "requires," especially so far as to "use great plainness of speech," its records, without doubt, would be cherished up for use, in case the world should ever be favored with an improved edition of the celebrated work of Mrs. Opie.

Illustrious and worthy offspring of the ancient and honorable dignitaries of the Trumpet—associates of the peaceful Olive Branch,—fully assured of the "sincerity" of your faith in the power of "universal love," and your strong regard for humanity, plain and exclusive as the testimony may be against the prisoner, he may indulge some hope of clemency. Permit us now to call attention to the evidence presented by the court.

The testimony goes to assure us, and "humanity," that witness has seen and knows: "We have seen, we know."

What a man has seen and knows, it is useless to deny, or to argue against. So far, therefore, the testimony must stand unimpeached. But, further, witness has "*seen so much*," he "*knows something*." The court cannot fail of being struck with this fact, that the testimony rises in importance as we advance. Witness is not one of those who see much and know nothing; he knows something. And we hope no one will offend the court by suggesting that he may be one of those who know nothing, yet as they ought to know. We are constrained, therefore to admit, that he knows something.

Again, witness has "seen so much of the *management* of the subject, by the leading and active ones, that he has been doubtful of their sincerity." And as to the prisoner "in particular, he knows something of the very extensive and lucrative business, in the publication of books and papers, in connection with the Second Advent cause. It is a great business."

The humane and honorable court, will pardon any emotion we may exhibit, as it cannot fail to perceive the "great plainness of speech," by which the testimony is brought to bear upon the point to be proved, must alike be overwhelming to the prisoner and "humanity." The honorable court, of

course, is "practised" in "the management" of such cases, and can have no doubt that this testimony proves the charge, or charges, against the prisoner, that he will not "*revolutionize and do right*,"—that he is like the *practised gambler*—and discovers no penitence at all for the *exposure* of his madness and folly."

But we beg permission to "suggest" that all which is alleged to have been "seen" and "known," might have been seen and known, and it may also be possible that the prisoner is not guilty; unless it is apparent to the court that the witness possesses plenary power to discover the connection between what he has seen and knows, and the guilt of the prisoner. It requires the generous and noble sagacity of such highminded men, as the editors of the *Trumpet* and *Olive Branch*, to discover *infallibly* the connection between "the management" of "a great business," and "the hardness of the gambler," or the selfishness "of the most extensive dealer in spirits and wines," in their determination not to "do right." And unless the court is satisfied that the full measure of their spirit—their entire mantle, in its length and breadth, has fallen upon the editor of the *Christian Freeman*, its "duty to humanity requires" that his testimony as to such a connection should be received with caution.

True, the editor of that sheet has exhibited no small degree of their spirit. He has "seen so much of the management of the subject of Millerism, he knows something of the very extensive and the lucrative business, in the publication of books and papers, in connection with the Second Advent cause," and to him "Mr. Himes seems as hard as the practised gambler who pockets the gain." Now, we ask, is not such an inference, from such premises, with such a mind, perfectly natural? Can any man on earth give a reason from his past history, or from the genius of the institutions with which he has been associated, for supposing that he would manage "a great business" and not "pocket the gain" with as good a relish as the "practised gambler," or the most extensive dealer in spirits and wines?

If "a great business" is done, somebody must manage it. If it is done fairly, openly, publicly, it is not surprising that "much of its management" should be "seen"—something of its extensiveness and its lucrativeness even "known."

If it be a crime to manage "a great business," to manage it openly and publicly, Mr. Himes is guilty. And here, we suspect, is his crime. He has been honored by every true-hearted Adventist in our own land, and in other lands, by being entrusted, to a great extent, with the management of the great business of the Second Advent cause. Here is his office, and book room, in Boston. There is another in New York, another in Cincinnati, and others, less extensive, in different parts of the country, with which he has more or less to do. Almost every express agent and stage-driver connected with these cities are acquainted with his places of "business." His books are all kept by faithful and tried men, and have been, and still are, open to the inspection of all who see fit to call. The Second Advent papers publish the weekly receipts of letters and money, and of packages sent. Mr. Himes' "business" has attracted the attention, and called forth the ablest minds in all branches of the Church, throughout the land—every paper has spoken of it—it has been the theme of every pulpit—every bigot in the ministry and membership has denounced it—the mob have cursed it—and Mr. C. has exposed it, and has all this "humanity" on his side, beyond dispute, with the *lady at Watertown*. It has survived a hundred deaths by being exploded—overthrown—used up—exposed—reviewed—preached against, and in all these ways belied by its avowed enemies,

and has been scandalized by its false friends, not one of whom, though they have watched with sleepless interest, have been able to speak evil "of the subject," or of "the leading and active ones" who have managed it, without speaking falsely. No man can produce anything better than the contemptible insinuations of bigotry and malice, in their attempts to show that the trust reposed in Mr. Himes has been dishonored.

And is it not marvellous, that Mr. Cobb should "have seen much" and "known something" of such "a great business?" How important and valuable is such testimony. How true it is that "a wise man's eyes are in his head;" and of one who has "seen so much," and "knows something," it can never be said he has eyes but they see not, or that he cannot understand.

The logical process by which such highly intelligent and respectable personages arrive at their conclusions is a permanent attribute and law of their being. It goes about with them like a man's image in a room that is walled with mirrors—they see as they are seen by themselves, they know as they are known by themselves, or to "use great plainness of speech," they "judge others by themselves."

What a merciful provision it is, that there are some of those still left in the world for the protection of "humanity"! Angels of light, they are ever seen breasting the storm of popular fury, rebuking the persecutor, and guarding the defenceless! But alas that these angels should be fallen angels—that the popular fury should only be enraged by their agency—that the persecutor is rebuked only because *the flames he has kindled are dying!* The manifestation of their interest is as welcome to the victims of popular hatred as the echoes of the forest which assure the hunted game that

"the hounds are out!"

With the words of "*universal love*" upon their lips, they attempt to disguise the most infernal malignity at heart. "Love"—"humanity"—"duty," "right," with them are ideas as pure, and holy and divine as the love of "the gambler" for his "victims"—as the humanity of the bigot for the heretics he has doomed to the burning pile. (It has actually been a subject of lamentation that there might be no peculiar hell, "*red with uncommon wrath* for such fellows as Himes.") Duty is to disguise the venom of serpents and vipers, which rankles within them beyond the possibility of concealment towards every being who occupies a position above the level of their own conscious degradation, and right is the art of gratifying their selfishness and malice in the manner that is most likely to escape detection!

May we not also be permitted to refer to the *expostulation*? That expostulation is worthy of the reporter of affairs "at Watertown," and of the author of the charge and testimony, and especially of the argument founded upon that testimony, against a "respected neighbor!" It would be difficult, however, to tell whether the expostulation indicated a return of its author to a consciousness of his own infamy, or that he had passed into a more positive state of "delirium." Has he been reminded of the maxim he had before repeated: "Honesty is the best policy," and does he wish the base slander which he had conscience or prudence enough only to insinuate, to be considered mere "suggestions?" or has he become so delirious as to forget himself, and to invite the man he has branded "as the practised and lawless gambler, who laughs at the ruin of his victims," to "sit down with him in private, or stand up with him in public? Does he hope to atone for the sin of the calumniator by his hypocritical blarney? or is he so delirious as to suppose that his "respected neighbor" can be induced to "exercise the moral courage to do right," even if he were not doing so, by one who only wants "courage" to do the *wrong* which he has too plainly confessed, he wishes to have done?

No, no. The accused—the hated—the injured victim of all this bigotry and malice, knows too well his position, and the position and spirit of his accuser, to place himself on the same footing with him, unless some other atonement for the injury is made, or to insult the readers of his "journals" by a "review" of any "arguments" from such a hand. And while we challenge the accuser to show that any individual—"wife—mother—daughter"—or anything else, has been "borne to the asylum of maniacs," on account of anything from the "voice" or "press" of the accused, we hope the afflicting case of Mr. C., who exhibits evident signs of "delirium" or "something" worse, in fancying that his "duty to humanity requires" him to come forward with a catalogue of scandalous reports against a hated, and persecuted company of christians in opposition to whom the united learning, philosophy, divinity, bigotry, pride, fanaticism and infidelity of the land have been arrayed in vain, to point out a material error in their faith, or to prove ought against them in their life; whose opposers have been repelled, by the word of God, with a power that has waked up their depravity to the invention of calumny and lies, of which we have specimens before us in the *Christian Freeman*,—calumnies, which bear upon their face the contrivance of a fiend, by presenting what there is of truth in them, in a form that is intended to give currency to a falsehood as atrocious as that which charged the Savior with being connected with the devil, while he was casting out devils, and by presenting that which had no foundation in truth so as to produce the greatest possible injury upon "a respected neighbor," professing to "use great plainness of speech" while nothing is stated but the most unworthy comparisons, conveying the most artful and deadly insinuations,—this afflicting case of Mr. C., or any one like it, we hope may never justly be attributed to "Millerism."

In treating such determined offenders, who "discover no penitence at all, duty to humanity requires us to use great plainness of speech."

As to the accused, together with "the leading and active ones, in the Advent cause," with all for whom and with whom they act, we trust their "gains will not suffice" until they shall have gained the better country, where the wicked cease from troubling, and the weary are at rest.

The further consideration of the case will be determined by the honorable court. H—E.

Conference at East Randolph, Vt.

Commenced on the 4th of July, and continued over the Sabbath. On the fourth we gave three lectures relating to the prospects of the independence of the church, on the hope of a temporal millennium, or conversion of the world!

It was shown, 1. That if we would look for the triumph of the church over the world, she must *separate herself from the world*. She could never conquer, or subdue the kingdoms of this world while she was giving them her support. Christ's kingdom is not of this world: in principles, policy, or object. The one is "earthly, sensual, devilish," the other is heavenly, holy, immortal. In the second, it was contended that if any Ecclesiastical power became dominant in this world before the coming of Christ, it must be the *Catholic*, and not the *Protestant*. (1.) Because this power is to be the prevailing one, till the "Ancient of days comes, and judgment is given to the saints of the Most High, and the time comes for the saints to possess the Kingdom, Dan. vii. 21, 22. (2.) because it is to be in existence when Christ shall make his second Advent, and is to be "destroyed by the brightness of Christ's coming," (3.) all the signs of this time show that, this is the correct view of the matter. The Catholics are gird-

ling the globe, and prevailing everywhere, while the Protestants are doing comparatively nothing: diminishing! !

The only hope of the church, or that of the people of God scattered abroad, rests on the second personal appearing of Christ to receive the Kingdom of his father David. Our hope is in the "coming One." When the "Lord himself shall descend from heaven with the voice of the Archangel and the trump of God, the sleeping saints shall arise, and the living ones be changed," thence comes her independence. Then the "times of the Gentiles," will have been accomplished, and the people of God will keep one eternal jubilee.

In the *third* lecture, this event was shown to be nigh at hand. We were living in the *waiting time*, the "little while," when, "He that shall come will come, and will not tarry." We are now to "lift up our heads, and look up, for our redemption is nigh."

The meetings were continued over the Sabbath. Two, and three lectures were given on important subjects, each day, with meetings of Conference and prayer in the intermission. The house was well filled during the week, but on the Sabbath, the assemblage was very large. The people thronged from all quarters. Seats were prepared in the yard of the house for the accommodation of the anxious multitudes. Notwithstanding the predictions of our opponents that the people *would* lose, and even now had lost all confidence in our expositions; the people still flock in crowds to hear, and never were we listened to with more candid and profound attention. Our hearers, too, are among the most serious and reflecting portion of the community, who like the "noble Bereans, search the Scriptures for the reasons of their faith."

We had several faithful brethren to assist in the meeting, among whom was Bro. J. G. Bennet, of Claremont, N. H. He was formerly a distinguished member of the Methodist Conference, and though always brought up, and educated in that society, and highly esteemed among them, yet, when he saw this mighty truth, of our coming King at the door, he laid all upon the altar, and went forth to proclaim, "Behold the Bridegroom cometh." He is associated with Bro. A. M. Billings, formerly a sheriff, and an infidel, in Claremont, but now a Christian and minister of Christ. *They are a part only of the fruits of the Claremont Tent Meetings.* They are now holding Conferences and Camp-meetings continually, and with many others in that region, are doing all they can for the cause.

We were happy also to see brethren Marsh, Knight, Green, and many others whose names we do not recollect, who took part in the exercises. The meeting was characterized by a deep spirit of devotion, and consecration to the Lord.

Boston, July 10, 1844.

J. V. HIMES.

WHY CONTINUE TO HOLD SEPARATE MEETINGS?

Bro. Litch, in a letter published in the *Midnight Cry*, after giving an account of his labors in Albany, Rochester, and Buffalo, where he has been laboring, says:—

"But why not give up your meetings, now that the time has gone by?" "There is now no difference between you and us, for we are all looking for the Lord." The plain answer is, because we never can, and the Lord helping us, we never will, sit down under the lullaby song of this world's conversion, and the return of the Jews from Palestine. They are, both of them, in our estimation, snares of the devil, and are putting both the church and world asleep, while the Judge is at the door. If the churches or ministers think to draw the Advent believers back to their fold with such

a doctrine, they are sadly mistaken. Not only so, but they must make up their minds to be more and more troubled as time rolls on, if they do not repent, and cease that cry of peace and safety. We must cry aloud and spare not while we believe the Judge is at the door. It is the fault of the ministry that one church has ever been divided on this question. The whole body of the ministry should have preached the doctrine, and then all necessity for special effort would have been superseded. But no, they refused to do it; and forced *the few* either to do it, or let the work sink, and the world go unwarned. Do they plead ignorance on the subject? Is it possible that any Christian minister can be found worthy of the name of a minister, who is so ignorant of the great Protestant principles of interpretation, as not to know that the great image in Dan. 2d chapter, and the four beasts of Dan. 7th chapter, which symbolize four great monarchies, end with Rome, and reach to the time of the setting up of God's everlasting kingdom? They must, they do know it. Why do they not preach it then? Do they not see that Rome is now going to ruin? Why then not sound the alarm? I deeply deplore the fact, that any such cause for forsaking the churches exist. But when asked by those dear brethren, "What shall we do? If we go and hear the cry of peace, week after week, we cannot live. What shall we do?" I cannot tell them to go and hear it. The truth must be kept before the people,—that the Lord is at hand. For yet a little while, and he that shall come, will come, and will not tarry. Brethren here are determined to hold fast to the end. I leave on Monday, for Akron and Cincinnati, where I intend to be Sabbath after next.

Yours in the blessed hope, J. LITCH.

FACTS, SUCH AS UNBELIEVERS DO NOT LEARN.

Under this head it matters not where we begin.—There is no necessity that we should quit the record already before us. If you will go to that opposer of Christianity, who appeals loudly to the part of Chinese Chronology already discussed, and ask him a few questions, you will find that part of Asiatic history with which he is utterly unacquainted. Ask him what he thinks, when the Chinese history speaks of Yao, their king, declaring, that in his reign, the sun stood so long above the horizon that it was feared the world would have been set on fire; and fixes the reign of Yao at a given date, which corresponds with the age of Joshua, the son of Nun? (See *Stackhouse*.) You will find, in nine cases out of ten, the objector knows nothing of that part of the Chinese record. Out of the countless items of this character, which, if compiled, would fill so many cumbersome volumes, he has treasured scarcely one: his taste has not craved them with avidity, or he remembers not. We are not now speaking merely of the unlettered and feeble minded. This is true of the senator in legislative halls—of the minister plenipotentiary to foreign courts—of the man whose information seems to extend almost every where. Of the Bible, and of ancient literature connected with the Bible, he is uninformed: the cause is his appetite for darkness rather than light. The Latin poet (Ovid) amuses the school-boy greatly in his fanciful narrative of Phaeton's chariot. This heathen author tells us, that a day was once lost, and that the earth was in great danger from the intense heat of an unusual sun. It is true, that in attempting to account for this incident of peril and of wonder, the writer, as was his custom at all times, consulted only his imagination, and clothed it all with an active fancy. But our notice is somewhat attracted, when we find him mention Phaeton, (who was a Canaanitish prince,) and learn that the fable originated with the Phœnecians, the same people whom Joshua fought. If you ask an unbeliever of these in-

cidents, or of the common tradition with early nations, that a day was lost about the time when the volume of truth informs us that the sun hastened not to go down for the space of a whole day, you will find that he had never thought on these points: they are not of the character which he is inclined to notice.

Let not the young reader suppose for one moment, that if the many octavo volumes which might be made, were really filled by the compilation of such items, and placed in his hands, this would constitute the evidences of Christianity. Far from it. These books would scarcely form an introduction to that entire subject. Such corroborative history or traditional fragments are mentioned here, because they serve to exhibit the fact, that man is inclined to the side of error, (without knowing it,) in matters of religion. The way in which things have been and are received, exhibits our disposition unequivocally; and it is important that we know plainly whether men, by nature, do or do not turn away from holy light, that we will pursue this branch of the subject a little farther. The cases to be cited are merely referred to as examples, out of a multitude almost endless, which any one may notice who is much in the habit of exchanging sentiments with his fellow men.

DR. NELSON.

FOREIGN NEWS.

By the arrival of the *Hibernia*, the 17th instant, we have received intelligence from Liverpool to the 4th inst., from which we select the following items:

FRANCE.—An extraordinary courier, who left Perpignan on the 29th of June, brings the following important intelligence:—

"The Emperor of Morocco has just rejected the ultimatum of the Spanish Government.

"The Emperor has equally rejected the proffered mediation of England

"The four Spanish Ministers now at Barcelona will return to Madrid at the end of this present week."

Our Paris correspondent, writing at two o'clock P. M., says, that the impression produced by the news of the Emperor's obstinacy, in the best political circles, is, that France must have recourse to most decisive measures. France and Spain, it is concluded, are equally set at defiance, and England barred from interference.

SPAIN.—Much interest has been excited at Madrid by a conference of Ministers at Barcelona, respecting which speculation is rife. The proposal of Don Carlos, and the dissolution of the Cortes, are assigned as likely to be prominent topics.

Rumors are plentiful enough of various conspiracies being in course of concoction, but none of them, with the exception of a trifling plot at Saville, appear based upon anything like probability. The four ministers who remained at Madrid after the departure of the court have set off for Barcelona.

ITALY.—The *Gazette d'Augsburg*, of the 26th of June, says, that the Papal Government has addressed a note to the cabinet of London, Paris, and Vienna, contradicting the assertion that the late troubles in the legations were caused by a vicious system of administration.

TURKEY.—Letters from Constantinople, of the 17th of June, announce that the Sultan had returned to that capital on the 10th, after a tour made under the most favorable auspices. His Highness had successfully visited Ismith, Moudania, Brousa, the Dardenelles, and Mytelene.

The principal actors in the riots at Lattakia have been transported to the hulks at St. Jean d'Acre.

INDIA.—The following extract is taken from the *Bombay Monthly Times* of the 20th of May:—

"Considerable alarm prevailed at Shikarpore, in consequence of the return of Captain Tait and Lieutenant Fitzgerald, with a force of 300 men, which had been repulsed at Poolajee, and were followed by the enemy back to the camp.

SINDE.—"The Beloochees having come down to plunder the country round Shikarpore, had destroyed several villages within a few miles of our camp. Captain Tait, with 600 irregular horse, and Lieutenant Fitzgerald, with 200 of the camel corps, had

gone out in quest of them, and having crossed the desert proceeded till very near the entrance of the Murree hills—the scene of so many misadventures in 1840. The enemy were here in considerable force, and had taken refuge in the strong fort of Poolagee. An attempt was made by Lieutenant Fitzgerald to blow open the gate with powder-bags and storm the town. The first operation was unsuccessful, the leading man carrying the gunpowder having been killed on his way towards the gate. The fire from the walls were found so hot that our troops were compelled to retire—the enemy following them the whole way back to the camp, a distance of seventy miles. The coast being thus clear, the Beloochees proceeded with fresh alacrity to renew their forays, and to strip the unprotected country round Shikarpore of everything that could be carried away."

IMPORTANT FROM MEXICO.—Santa Anna has closed the armistice with Texas, and is about to recommence hostilities with vigor, and for this purpose has called on Congress for 30,000 men, and \$4,000,000. He appears to be determined to subjugate Texas if possible.

THE ADVENT HERALD.

BOSTON, JULY 24, 1844.

TO OUR SUBSCRIBERS.

As we are near the close of the present volume, we hope that those of our subscribers who are in arrears, will remit to us the little sums which they may be respectively owing, as those little dues are what we depend on from week to week to meet the expenses of this office. Most of our subscribers have been very good in anticipating our wants; yet there are quite a number in arrears for the present volume, and others for several volumes. In a few weeks we expect to send bills to those who have not paid; and we hope that in the mean time our readers will make returns, so that we may send as few as possible. A word to the wise is sufficient.

Camp-Ground, Sand Lake, N.Y. July 17, '44.

Bro. Himes writes:—"Our meeting has commenced under very encouraging circumstances. Brn. Miller, Whiting, Preble, Matthias, and many other lecturers are present. The cause is strong, and on the increase in this part of the country. More soon."

EDITORIAL CORRESPONDENCE.

DEAR BROTHER:—I arrived in this City on Saturday afternoon. As to the state of the City, I can say nothing in addition to what you get in the public prints. The City is filled with soldiers, and a murmuring and exasperated population. There is no peace to the now "bloody city." The American or Native party, as it is called, is formidable. Recent events will make it more so. While the government seems to favor the Catholics, the *Natives* are the more goaded on to the achievement of their designs. The real question after all, is, whether *Catholicism* or *Protestantism*, shall be dominant—whether the Protestant Bible and religion shall be tolerated, or exist independent of Popish insult and interference. *This is the question.* And it assumes a more formidable aspect every hour, not only here, but in every part of the land. It will soon be general. The elements are at work. It only wants the occasion to bring them out!

I lectured three times yesterday at the Museum, to good audiences. The brethren seemed to be encouraged. Brother Fitch is laboring at Julianna St. There is a good attendance and interest there. I had an interesting interview with him, and find him strong in the faith, and deeply interested in the blessed cause. The trying crisis is past, and the cause is on the rise in this city. The calls for lectures in the vicinity, were never more pressing than now.

The minister in charge of the Ebenezer station, Kensington. (Prot. Methodist,) has just come out on the doctrine in full. He has been driven out, and many have followed him. They have set up a meeting, and there is a considerable interest to hear on the subject. I gave them one lecture at 6 o'clock, on the Sabbath, in the open square, to a large and deeply attentive audience. The word of the Lord is growing and multiplying in that vicinity.

The brethren are preparing for a series of Campmeetings, on Brother Litch's return from the west. Philadelphia, July 15th, J. V. HIMES.

SOUTH DANVERS, Ms. Br. N. Hervey writes, that he spent the Sabbath before the last in S. Danvers, preached three times to good audiences, administered the ordinance of the Lord's supper, and to two sisters, the daughters of Bro. Hill, the ordinance of baptism. They related what God had done for them, and the influence of this "blessed hope," in leading them to entire consecration to Christ. Several of those with whom they had associated in the pleasures of the world being present, they exhorted them without delay to prepare to meet the Savior at his coming. The audience were very attentive, as if they were hearing the last offers of mercy. Several friends were present from the neighboring towns.

Conferences & Campmeetings.

THE CAMPAIGN.

July 24—29, Rochester, N.Y. Campmeeting or Conference, as the brethren may appoint.

July 30 to Aug. 1, Buffalo, N. Y. Conference.

Aug. 3d and 4th, Toronto, Canada West. Conference.

Aug. 10 and 11, Cleveland, Ohio. Conference.

Aug. 18, and onward, Cincinnati, Ohio. Conference.

REMARKS. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.

J. V. HIMES.

Boston, June 22, 1844.

A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.

Com.—W. D. Tuller, H. A. Parsons, A. Belden, C. Baldwin, A. Mix, H. Munger, John Sutcliffe, E. Parker, E. L. H. Chamberlain, Wm. Rogers.

A Second Advent Conference at Cooperstown, Otsego County, NY, (64 miles west of Albany) will commence, if time continue, on Tuesday, July 30th, and continue over the succeeding Sabbath.

Also—Second Advent Conference at Esperance, Schoharie county, NY (26 miles west of Albany) will commence if time continues, on Tuesday, August 6th, to continue over the succeeding Sabbath. It is hoped these conferences will result in extensive usefulness; to this end lectures will be given during the Conferences (evenings until Sunday), in such adjoining places as may be deemed expedient. The Advent friends in the vicinity of these Conferences, as well as the undersigned, particularly request the attendance and labors of those Advent lecturers who may find it their duty to be present. And all other friends of the Advent cause, and indeed all who are willing to give heed to the sure word of prophecy on the subject of the coming and kingdom of our Lord Jesus Christ, are respectfully invited to attend.

There will be an Advent Campmeeting held in the town of Guil, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Br. T. M. Preble, and as many others as feel in duty bound, are invited to attend. Com.—Thos. W. Titus, E. G. Scott, A. Gogue, S. Titus.

Camp-meeting at Brooklyn Conn. Aug. 20th. The ground selected lies on the farm of Mr. John Allen, about two miles east of Brooklyn village, and two and a half miles from Danielsonville Depot, on the Norwich and Worcester Railroad. Conveyance can be had to the camp ground from either of the above named places, and Mr. Allen will make preparation to accommodate all who may wish, with board, and horse-keeping, on reasonable terms.

Committee.—Thomas Huntington, Thomas Farnum, William Wheeler.

The Midnight Cry will please copy. Brooklyn, Conn. July 17, 1844.

Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barnes, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennet, and others, are invited to attend. The brethren who can, are requested to come with tents; and those who wish, can be accommodated with provision for themselves and horses on reasonable terms; those who come by stage to the Upper Village, three miles distant, will find conveyances to the ground. Com.—F. Wheeler, G. W. Barnes, N. Smith.

There will be a Second Advent Campmeeting in Manchester Ct. on ground formerly occupied for that purpose, 9 miles east of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. The sole object of this meeting is to advance vital godliness in the soul. Mid. Cry will please copy. H. MUNGER.

This meeting is to be on Cheney Place, so called; and is 25 miles from Springfield. Br. M. informs us that a committee of 11 have been appointed, who have made arrangements for board, horse-keeping, &c on reasonable terms. Brethren are requested to attend, and bring their tents, provisions, &c.

Advent Campmeeting at Cabot, Vt. near the Plains, on land of Thomas Lyford, on the old camp-ground formerly occupied by the Methodists, two miles north of the village, to commence Tuesday, Aug. 20, and hold over the Sabbath. Brn Bennet, Shipman and others will attend. Committee.

Cabot—Salmon Gerry, Isaac Kimball, Ezekiel Reed, A. Carpenter, James Walbridge, John Lund. Danville—Ebenezer Thompson, Asa Perkins. Peacham—L. Paine, Wolcott, William C. Titus. Sutton—Aaron R. Morse, Walden, Merrill Foster, and Benj. Durill.

Hardwick—Wm. Drew, Seratus Blodgett.

Woodbury—Stephen Chapman.

Calais—Britton Wheelock.

Marshfield, Leonard Wheeler, John Capron.

We hope the above committee will see that arrangements are made in each town to come with tents. We anticipate a glorious gathering of the saints. I. H. Shipman.

A Camp-meeting will be held (Providence permitting) at Rossville, on ground formerly occupied by the Methodists, commencing Thursday, July 25th. Steamboat Mount Pleasant, leaves the foot of Barclay-street at 8 o'clock, A. M. and returning, leaves New Brunswick at 1, and Rossville at 3, P. M. Fare from the city, 12-1-2 Cents.

Brethren Fitch, Storrs, Teall, Matthias, Curry, and others are to be present.

Board provided on the ground, on reasonable terms. New-York, July 15th, 1844.

There will be a two-days grove meeting, at Saratoga Spa. (the Lord willing) commencing Saturday, 10 o'clock, A. M. July 27th. The brethren in that vicinity, and lecturers, are requested to come filled with the blessing of the gospel of Christ.

In behalf of the brethren,

GEORGE W. PEAVEY.

CONFERENCE at Buffalo, N. Y. (Providence permitting, to commence on Monday, July 30, at 10 o'clock A. M. It is expected that Brn. Wm. Miller, J. V. Himes, J. Marsh, J. F. Barry, and Elon Galusha will be present. All the lecturers, who can make it convenient, are solicited to attend. Also, all the brethren and sisters in that vicinity. We hope to see a general gathering of the saints at that meeting, if time continues. J. J. PORTER.

There will be an Advent Conference at Orange Vt., to commence July 27th, and hold over the Sabbath. Ministers of the everlasting gospel, are earnestly requested to attend, filled with the Holy Ghost.

LEONARD F. BILLINGS.

Letters received to July 20, 1844.

N. Hervey; H. Munger; Polly Lee paid to end Vol. 7; pm Newark N. J.; pm Greenbury O; I. H. Shipman; J. J. Porter; F. R. Mayers; R. Matterson & C. Arnold by pm \$1 each; pm Chesterville Me.; pm Sheepscot Bridge Me.; S. Nutt by pm \$1; Miss S. Proctor by pm \$1; E. Virginia by pm \$1; A. P. Thompson by pm \$2; J. S. St. John by pm \$1; pm Albany N. Y.; D. M. Trickey; pm Champlain N. Y.; R. Crafts by pm \$2; H. A. Parsons by pm \$1, which pays to middle of 7 Vol.; W. B. Start with Box, Books sent; Willard Bowls by pm \$1; pm Piffardiana N. Y.; pm Hope Me.; E. C. Clemons; L. F. Billings; pm Bramiree Vt.; Capt. W. Tyler by pm \$1; pm South Bradford N. H.; pm Dover N. H.; pm Bernardstown Ms.; pm Wayne Me.; D. Kimball by pm \$2; H. Melius by pm \$2; Mrs. Catlin by pm \$1; E. B. McAllister by pm \$1; C. C. Tucker by pm \$2; J. E. Ainsworth \$1; G. W. Peavey \$2; pm Lincoln N. H. \$1; A. Hale; J. Weston; R. Allen and Miss P. Goudale by pm 50c. each; J. M. Hale, C. Clapp, and J. L. Atcherson by pm \$1 each; E. Jacobs; J. Pearson; C. C. Beckwith \$3 books sent; R. Porter; pm Oneco Ia.; Daniel Prior by pm \$1; pm Kent Ct.; pm East Marshfield Ms.; J. V. Himes; E. C. Clemons; T. Huntington; T. Farnum and W. Wheeler; pm Havre de Grace Md.; S. F. Bradley by pm \$1 which pays to No. 5 Vol. 8; Question Books not published, the notice was premature; will send when out. Mary Place by pm \$1; Thomas Marshall and William Adams by pm \$1 each.

Notices.—The books ordered were sent to Bro. Peavey 26 June; Bro. Shipman's Books have been sent to N. Springfield Vt. per Express. Bro. Trickey has sent us \$3 since 1 January. We have sent a Box of Books to Cincinnati Ohio, to the care of E. Jacobs.

Will Brother E. C. Gordon furnish us with his place of residence?

THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES }
VOL. VII. NO. 26. }

Boston, Wednesday, July 31, 1844.

WHOLE NO. 170.

THE ADVENT HERALD
IS PUBLISHED EVERY WEDNESDAY BY

J. V. HIMES,

AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors.

TERMS.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.

All communications for the *Advent Herald*, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass.," post paid.

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.

Dow & Jackson, Printers.

THE TRIAL OF FAITH.

When temptations seize the soul,
When sin holds its dark control
O'er the heart, where all should be
Consecrated, Lord, to thee;

O 'tis sweet to think that still
Thou wilt work thy sovereign will,
And that thou can'st ne'er forget
Those on whom thy love was set!

Yet the promise, clear and bright,
Shines in characters of light—
"Ye are safe whom God foreknew;
There's reward in heaven for you.

Though in heaviness you be
Sorely tried from infancy,
Yet ye shall be sanctified—
Ye for whom the Savior died!"

Jesus! our Almighty Friend,
Bid these fiery trials end;
And our faith, refined like gold,
To thy praise let all behold!

Purify each sinful heart;
Make us holy as thou art;
Visit us with thy full grace;
Join us to thy chosen race—

That at thine appearing we
May be found approved of thee;
And receive that great reward,
E'en our soul's salvation, Lord!

The Pope and the Bible.

A new specimen of the "deceivableness" of Popery, has just been exhibited. The Pope has issued a bull, in which he pretends an earnest desire to have the Bible known and understood by the people, but instead of taking measures for that object, he furnishes renewed and abundant evidence of his horror at the free circulation of the word of God.

The extracts we give, though long, will be read with deep interest.

The amount of the decree is this: Keep the people in blind subjection to our authority; but do not let them hear God's voice in the only language they can understand, if you can prevent it. What a striking exhibition of that blasphemous power which exalts itself above all that is called God.—*Midnight Cry.*

CIRCULAR LETTER FROM HIS HOLINESS THE POPE—TO ALL PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS.

Venerable Brothers, health and greeting Apostolical—Amongst the many attempts which

the enemies of Catholicism are daily making to seduce the truly faithful, and deprive them of the holy instructions of the faith, the efforts of Bible societies are conspicuous, which labor every where to disseminate the books of the Holy Scriptures, translated into the vulgar tongue; consign them to the private interpretation of each, alike amongst Christians and amongst infidel; continue what St. Jerome formerly complained of—pretending to popularise the holy pages, and render them intelligible, without the aid of any interpreter, to persons of every condition.

They only care audaciously to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine traditions, which the Catholic Church preserves upon the authority of the holy fathers—in a word, to cause them to reject even the authority of the Church herself. This is the reason why the Bible societies care not to calumniate her (the Church) and the august throne of St Peter, as if she had wished for ages to deprive the faithful of the knowledge of the holy books, when the most forcible evidence will prove the immemorial and particular care which the Sovereign Pontiffs even down to the most modern times, and in conjunction with their Catholic pastors, have taken to ground the people in the word of God, whether written or delivered by tradition.

It is long since pastors found themselves necessitated to turn their attention particularly to the versions current at secret conventicles, and which heretics labored, at great expense, to disseminate. Hence the warning and decrees of our predecessor Innocent III., of happy memory, on the subject of lay societies and meetings of women, who had assembled themselves in the diocese of Metz for objects of piety and the study of the Holy Scriptures. Hence the prohibitions which subsequently appeared in France and Spain, during the sixteenth century with respect to the vulgar Bible. It became necessary subsequently to take even greater precautions, when the pretended Reformers, Luther and Calvin, daring, by a multiplicity and incredible variety of errors, to attack the immutable doctrine of the Faith, omitted nothing in order to seduce the faithful by their false interpretations and translation into the vernacular tongue, which the then novel invention of printing contributed more rapidly to propagate and multiply. Whence it was generally laid down in the regulations dictated by the Fathers, adopted by the Council of Trent, and approved by our predecessor Pius VII., of happy memory, and which (regulations) are prefixed to the list of prohibited books that the reading of the Holy Bible translated into the vulgar tongue, should not be permitted except to those to whom it might be deemed necessary to confirm in the faith and piety. Subsequently, when heretics still persisted in their frauds, it became necessary for Benedict XIV. to superadd the injunction that no versions whatever should be suffered to be read but those which should be approved of by the Holy See accompanied by notes derived from the writings of the Holy Fathers, or other learned and Catholic authors.

Before the establishment of Bible classes was

thought of, the decrees of the church, which we have quoted, were intended to guard the faithful against the frauds of heretics who cloak themselves under the specious pretext that it is necessary to propagate and render common the study of the holy books. Since then our predecessor, Pius VII., of glorious memory, observing the machinations of these societies to increase under his pontificate,* did not cease to oppose their efforts, at one time through the medium of the apostolical nuncios, at another by letters and decrees, emanating from the several congregations of cardinals of the Holy Church, and at another by the two pontifical letters addressed to the Bishop of Gnesen and the Archbishop of Mohilif. After him, another of our holy predecessors, Leo XII, reprov'd the operations of the Bible societies, by his circulars addressed to all the Catholic pastors in the universe, under date May 5, 1824. Shortly afterwards, our immediate predecessor, Pius VIII, of happy memory, confirmed their condemnation by his circular letter of May 24, 1829.

We have good cause, however, to rejoice, venerable brethren, inasmuch as supported by your piety, and confirmed by the letters of our several predecessors, which we have referred to, you have never neglected to caution the flock which has been entrusted to you against the insidious manœuvres of the Bible societies.

The partisans of the Bible societies little doubted in their pride that they could at least bring over the unfaithful to the profession of Christianity by means of the sacred books translated into the vernacular tongue;—moreover they took care to disseminate them by innumerable copies and to distribute them everywhere, even amongst those who wanted them not. Some have been found, who, giving another direction to their manœuvres, have betaken themselves to the corruption of minds, not only in Italy but even in our own capital. Indeed, many precise advices and documents teach us that a vast number of members of sects in New York, in America, at one of their meetings held on the 4th of June last year, have formed a new association, which will take the name of the Christian League. This society strains every nerve to introduce amongst them by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See.

Scarcely were we made aware of these facts, but we were profoundly grieved upon reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself; and we have been anxious to defend religion against the like manœuvres. Wherefore, having consulted some of the Cardinals of the Holy Romish Church, after having duly examined with them everything and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible societies,

reproved long ago by our predecessors, and by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid society called the *Christian League*, formed last year at New York: it together with every other society associated with it, or which may become so.

Let all know then the enormity of the sin against God and his Church which they are guilty of who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolical authority against the publication, distribution, reading and possession of the Holy Scriptures translated in the vulgar tongue.

As for yourselves, my venerable brethren, you are enjoined to remove from the hands of the faithful alike the Bibles in the vulgar tongue which may have been printed contrary to the decrees above mentioned of the Sovereign Pontiffs, and every book proscribed and condemned, and see that they learn, *through your admonition and authority*, what passages are salutary, and what pernicious and mortal. Watch attentively over those who are appointed to expound the Holy Scriptures, to see that they acquit themselves faithfully, according to the capacity of their hearers, *and that they dare not, under any pretext whatever, interpret or explain the holy pages contrary to the tradition of the Holy Fathers, and to the service of the Catholic Church.*

Moreover, venerable brothers, we recommend the utmost watchfulness over the insidious measures and attempts of the Christians League, to those who raised to the dignity of your order, are called to govern the Italian churches, or the countries which Italians frequent most commonly, especially the frontiers and ports whence travellers enter Italy. As these are the points on which the sectarians have fixed to commence the realization of their projects, it is highly necessary that the Bishops of those places should mutually assist each other, zealously and faithfully, in order, with the aid of God, to discover and prevent their machinations.

Let us not doubt but your exertions, added to our own, will be *seconded by the civil authorities*, and especially by the most influential sovereigns of Italy, no less by reason of their favorable regard for the Catholic religion, than that they plainly perceive how much it concerns them to frustrate these sectarian combinations. Indeed, it is most evident from past experience, that there are no means more certain of rendering the people disobedient to their princes than rendering them indifferent to religion, under the mask of religious liberty. The members of the Christian League do not conceal this fact from themselves, although they declare that they are far from wishing to excite disorder; but they notwithstanding, avow, that, once liberty of conscience amongst Italians, these last will naturally soon acquire political liberty.

Given at Rome from the basilic of St. Peter, on the 8th of May, of the year 1844, and the fourteenth of our Pontificate. (Signed)

GREGORY XVII, S. P.

* Plus VII., came into office just after 1798. Then the "two witnesses" became exalted, and "their enemies beheld them."

BIBLE SOCIETIES.—A circular letter, under the date of May 8th, has been issued by the Pope to all Patriarchs, Primates, Archbishops and Bishops, against Bible Societies, as institutions employed by "the enemies of Catholicism, under whatever denomination they may appear," "to seduce the truly faithful, and deprive them of the holy instructions of the faith." Those noble associations, which have accom-

plished so much for the extension of christian truth, are stated to "labor every where to disseminate the Books of the Holy Scriptures, translated into the vulgar tongue; consign them to the private interpretation of each, alike amongst Christians and amongst infidels; continue what St. Jerome formerly complained of—pretending to popularize the holy pages and render them intelligible without the aid of any interpreter, to persons of every condition, to the most loquacious woman, to light-headed old men, to the worldly caviller, to all, in short, and even by an absurdity, as great as unheard of, to the most hardened infidels." The chief thing complained of is the tendency of the distribution of the Bible, to favor "private interpretation," and break down the influence of "tradition;" and such particular stress is laid upon the fact that efforts have been made to circulate the Scriptures, in the language of the Pope, "not only in Italy, but even in our capital," that it is apparent no little alarm is felt in Rome as to the issue of these attempts. Other circumstances, indicating cause for apprehension, are also referred to, and then follows this remarkable passage, shewing, we think, that "the very centre of unity itself," is not insensible to the signs of the times.

"Scarcely were we made aware of these facts but we were profoundly grieved on reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself; and we have been anxious to defend religion against the like manœuvres. Although there be no reason to apprehend the destruction of St. Peter's See at any time, in which the Lord our God has placed the immovable foundation of his Church, yet we are bound to maintain its authority. The holy duties of our Apostolical ministry remind us of the awful account which the Sovereign Prince of shepherds will exact of us for the growing tares which an enemy's hand may have sown in the Lord's field during our sleep, and for the sheep which are entrusted to us, if any perisheth through our fault."—*Ex. paper.*

Worldly Honor.

The following extract we copy from "The Congregational Visitor." The same principles which caused men to turn away from the Savior at his first advent, are now in operation to turn away the hearts of men from the Second Coming of Christ. "Worldly honor," fear of men, and love of reputation, are stumbling blocks in the way of multitudes:—

If those chief rulers, of whom Inspiration predicates the startling fact, that "they loved the praises of men more than the praises of God," had been inquired of individually for their reasons in withholding an open avowal of their belief in the Messiahship of Jesus, the true cause would have been the last to be assigned; and while it exerted a controlling influence over their actions, its very existence might not have been suspected. Such is the deceitfulness of the human heart, that when interest has caused the adoption of a particular course, a perseverance therein is easily reconciled with the requirements of duty. In the present case, the penalty for such an avowal was expulsion from the synagogue,—an utter loss of influence with their fellows,—the contempt and withering hatred of the Pharisees. And might they not, for the present, conceal their belief, and thus retain their influence, until an opportunity presented, when they might effectually exert themselves to promote his cause? How could they advance the interests of his kingdom, when shunned and despised by their countrymen, with the brand of excision stamped upon their foreheads; while, concealing their convictions, they might hope for a season to arrive when

they could aid the cause of their Master with all their energies, together with an entire reputation and an unbroken influence. Such may have been their reasoning; and plausible as it may appear to us, it may have been conclusive with them. But what would justify them in thus refusing an avowal, would do the same office for others, since all incurred the same hazard; and in consequence, the Savior might not have had the companionship even of the twelve. "Come out and be ye separate," is the command of God; and when he requires obedience, no circumstances can possibly justify a refusal. He demands devotedness to himself, not treachery to his enemies. He sees the end from the beginning, and whatever he requires, we may rest assured, is the perfection of wisdom. Disobedience is rebellion, and none the less so, because gilded over with a pious motive. Palliate it as you will, and it still impugns the wisdom of the Infinite; it endeavors, by the rush light of our feeble minds, to illumine the blazing glories of Omniscience; it places man above his Maker, blots humility from the Christian soul, and tears faith from his diadem. But this preference of human to divine praise, which was early developed in man's history, has been among the most distinguishing characteristics, through all succeeding ages. In one form and another, it has continued to manifest itself, and our race has groaned under its dreadful consequences. It has let loose the fury of the conqueror, and to entire generations has made earth a charnel-house, and life a "bridge of sighs." Man has given all his energies to the earnest chase; and found, in the moment of success, that he embraced an airy phantom. Such is the testimony of the past, and yet that syren voice has still a richer music for his ear than all the choirs of heaven.—In his foolish estimation, one word of mortal praise exceeds in worth a crown of glory, and his eye, turned to the earth, refuses to behold the beatific vision.

MEN RECEIVE TRUTH SLOWLY: BUT ERROR PROMPTLY.

The author once conversed with an able statesman, and in the confidence of a private and social interview, inquired after the main prop of his unbelief. He answered that he had read a statement in a respectable print, which seemed to him strong indeed against the common faith. It was, that at a given spot in Europe, bones had been found under a rock, six hundred feet in depth. He said the Mosaic account allowed the world a youthful date: but that to him it was utterly incredible that a sheet of rock could be formed and grow above these bones six hundred feet thick, within the space of five thousand years! After a class of facts connected with such subterranean discoveries, he did not seem to have inquired. It is a fact, that God's record speaks of the fountains of the great deep having been broken up. It is a fact, that if those waters were ever called to the surface, so as to cover our highest mountains, they retired again, for they are not there now. It is a fact, that the billows of a sinking ocean would be strong enough to carry bones, or more massy bodies under the largest rocks, and into the deepest caverns of the earth; and the turmoil of the mighty deep, could sweep hills of clay and sand upon that which was once exposed. It is as hard to believe that bones remained undecayed during the growth of six hundred feet of rock above them, as it is to suppose that a rushing stream carried them far along into a rocky cave. If this learned man were asked to account for the forests which were found with an hundred feet of earth heaped over them, or how it is that all really learned chemists and geologists agree that the present surface of the earth is a young surface, he did not seem to have thought on such facts. If asked

concerning extracts from Berosus the Chaldean, Nicolaus of Damascus, Manetho the Egyptian, or others, what they may have said of the ruins of a great ship in their day remaining on the mountains of Armenia, he did not appear to have read, or to have noticed points of this nature. Whether any ancient author mentioned the remains of this vessel as covered with pitch, which the natives used as a charm against disease, stating that a man once landed there, when the world was covered with water—why a village at the foot of mount Ararat should always have borne a name which signified the city of the descent, or of a thousand incidents of this nature, he seemed never to have enquired. He knew nothing of historic fragments of this kind; but that bones had been found deep under a rock, and that therefore the Bible was not to be obeyed, he seemed to conclude readily, and to remain confident.

DR. NELSON.

SCOFFERS SHALL COME.

"Knowing this, that there shall come in the last days scoffers, saying, Where is the promise of his coming?"
2 Peter 3: 3-5.

In the preceding chapters, some objections often urged against revelation have been noticed. They are certainly characterized by imbecility. It is more than probable that the youthful reader is ready to exclaim,—“These are not my objections: my difficulties are of another kind, and remain unanswered in all the productions I have ever read in favor of Christianity.” And they are likely to remain unanswered, unless some author should be able to write a book as extensive as all the volumes contained in a well-filled library. There are many faces belonging to the inhabitants of the earth now alive, but no two of them are just the same. So it is with the unending difficulties and objections in the minds of those who lean towards error, rather than the light of the sacred volume. We might remind any one reader that we do not know what his particular objections are, therefore cannot answer, unless we should take up the millions of cavils on the surface of the ocean of darkness. If your difficulties could be known, they would resemble such as have been noticed and met by many authors. Some additional examples will be given, as we attempt fairly to hold up to view the general principle, or the cause of unbelief, viz—*wilful ignorance*. But before we proceed, it will be necessary to guard by preliminaries, against mistake.

Many are ready to suppose that the wilfully ignorant have no desire for knowledge. This is a misunderstanding, against which we should be well guarded. The boy at college, who has passed off his weeks of study, in idleness and frivolous amusement, as the day of public examination approaches, he has a very strong desire to know as much as his classmates. He is still censured as *wilfully ignorant*. The careless, loitering, and work-hating apprentice may have a desire for knowledge and skill in the business of his employer, yet his deficiencies are punished as *wilful ignorance*. Many unbelievers desire knowledge on the great subject, but they never undergo the labor of research. We suppose that of all the *scoffers* who were to come in the last days, and who were to be wilfully ignorant, there is scarcely one but would be willing to receive *historic* knowledge at least, provided an angel could just grasp it in his hand, and throw it into his brain, without any exertion on his part. But the toil of research he never encounters. He may snatch at some plausible objection to truth, as he hears it repeated; but to impartial investigation, he is an utter stranger. As for those who think they have investigated very laboriously, but who have not investigated at all, we will notice

them in considering another part of this subject. The million of *scoffers* who have come, and who now live, are ignorant of *Bible facts*, and *Bible language*. To some, this may sound strange, but it is not hard to prove. The matter may be easily tested. The *scoffers* live now; and you may approach and converse with them. During a ten year's search, you are not likely to find *one* exception to the general statement. There was one who tried this for eighteen years, to see if he could meet with any one who cast away the Bible, and who was at the same time acquainted with its contents, and with the ancient literature connected with the Bible. He found some who at first declared themselves acquainted with the subject, but really were not. After asking them, in an affectionate manner, a few questions, they generally confessed that their knowledge did not extend far. But this fact can be seen more clearly whilst looking at examples of *wilful ignorance*.

DR. NELSON.

POPEY IN THE UNITED STATES.—Dr. Guistiniani gives the following opinion of Popery in the United States. “America is the promised land, the land of Jesuits’ operations.—To obtain the ascendancy, they have no need of a mercenary Swiss guard, or the assistance of the mighty bayonets of the *Holy Alliance*, but a majority of votes, which can be easily obtained by an importation of Roman Catholics from Ireland, Bavaria and Austria. Rome viewed at a distance is a colossus; near at hand its grandeur diminishes, its charm is lost. But the Jesuits are every where the same—cunning, immoral, and sneaking intriguers—until they have obtained the ascendancy. Rome feels her weakness at home; she knows herself to be a mere *political* institution, dressed in her garment of Christianity. She takes good care to uphold that holy *militia*, the Jesuits, in order to appear what she is not. It is a strife for existence. I am not a politician (says the doctor,) but knowing the active spirit of Jesuitism, and the indifference of the generality of Protestants, I have no doubt whatever, that in ten years the Jesuits will have a mighty influence over the ballot-box, and in twenty, they will direct according to their own pleasure. Now they fawn, in ten years they will menace, and in twenty command.

MINISTERIAL SCANDAL IN FRANCE.—The following is extracted from the *Sentinel de l’Armée* :—

“Morals are nearly on a level with what they were under the *regime* of the *Œil de Bœuf*, except that the vice is now less elegant, and more hypocritical. In the same manner as during the period of La Pompadour and Dubarry, petticoat influence is particularly felt in military promotion. Certain Ministerial Cabinets are transformed into boudoirs. Certain favors are made the price of the most shameful complaisances, and there is no hesitation in telling a woman that if she wishes that her friend should be promoted, she must come herself, and alone, to remind the protector. We could add a long and curious chapter to the *Mysteries of Paris*, if we published all that has reached our personal knowledge.”

“THE BIBLE SAYS SO.”—We cannot begin too soon to communicate principles to the young, which shall govern their minds. Lasting impressions are made on them at a much earlier age than many persons suppose. It is remarkable, that the most important and sublime truths are, at the same time, the simplest. For instance, a very young child may be taught that there is a God; that we are made to do his will; that we are all sinners;

that there is to be a judgment; that Christ died for sinners; and that those who love God shall be for ever happy in heaven.

Children should early be taught that the Bible is the great authority; and that when it speaks on any point, the question is settled for ever. They should be taught to go directly to the Scriptures, to find what is good and what is bad, what is true and what is false. Thus, with the blessing of God, they will acquire the habit of constantly giving up their own notions and inclinations, when they find a plain declaration of Scripture. I therefore think it a good sign, to hear a child often use the expression, *the Bible says so*.

A GOOD REBUKE.—Abon Honnifah, chief of a Turkish sect, once received a blow in the face from a ruffian, and rebuked him in these terms, not unworthy of Christian imitation: “If I were vindictive, I should return you outrage for outrage; if I were an informer, I should accuse you before the caliph; but I prefer putting up a prayer to God, that in the day of judgment he will cause me to enter heaven with you.”

The following inquiries are extracted from the London Patriot :

ECCLESIASTICAL TITLES.—Could you not get some good Churchman to tell us the broad general meaning of that passage in Matt. xxiii. 9, “Call no man your father upon the earth; for one is your Father, which is in heaven?”

We should like very much to know whether it has not a very strong bearing upon the titles “The Right Reverend Father in God, Lord Bishop of—,” and “The Most Reverend Father in God, Lord Archbishop of—.” We cannot suppose that our Lord Jesus Christ was speaking of natural paternity; if not it must have been of some spiritual paternity—if not spiritual paternity, then either of actual—as Paul, when he says, “My little children,” &c.—or of official. The actual being clearly exempt, it seems inevitable that our Lord must have uttered these words expressly of the very title in hand—the official title.

Then we want to know whether we, expressly calling ourselves a Christian nation in all our acts, and actually constituted a nation by our common consent on this point, are not bound by this distinct command of our Lord Jesus Christ’s?

And whether the non-protestation of those who consent to the forbidden thing, bind dissentients also to consent? or, on the contrary, is an additional reason for our being loud in our protest?

A METEOR.—The Post of June 24th says:—“About ten o’clock last evening, a splendid meteor was visible from most parts of the city. It resembled a ball of fire, about twice the size of a man’s head, and passed over nearly the whole arch of the heavens, rising a few degrees above the horizon to the south-west, and moving a little north of east, until it seemed to be lost behind the hills of Long Island. For more than ten seconds, the appearance of the phenomenon was exceedingly beautiful, and excited a general expression of wonder and admiration from all the spectators.”

There are too many who reverse both the principles and the practice of the apostles; they become all things to all men, not to serve others but themselves; and they try all things only to hold fast that which is bad.

Jews.—It is said that the total number of Jews throughout the world, is estimated at 3,163,700, and it is said that this number have never materially varied from the time of David downwards.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, JULY 31, 1844.

THE CLOSE OF THE VOLUME.

With this No. we close the present volume of the Advent Herald—the next paper being the commencement of Vol. 8. We wish to be grateful to God, and also to the patrons of the cause who have contributed, by their prayers and means, to the arduous work in which we are engaged, for all the past favor we have received; and we are much encouraged by the steadfast adherence which the Bible Adventists manifest to the great principles for which we contend. In the passing by of the published time, we had reason to expect that many who were weak in the faith would return again to the flesh-pots they had left; but we have cause of thankfulness, that while so few have forsaken the Advent hope, so many have been led to see and embrace, even at this late hour, the faith which was once delivered to the saints.

We have also been gratified that when we have reached that period of time when it was supposed by the enemy that an Advent paper would be no longer needed, our friends are more than ever determined to sustain and patronize those periodicals which are devoted to the Second Advent question; and, instead of that indifference which has been predicted, our subscription list has received a continual addition of new subscribers during the entire volume. We shall, therefore, if the Lord will, enter upon the next volume with renewed confidence that God will own and bless our endeavors to extend the knowledge of the evidence of Christ's immediate appearing. To do this effectually, we need the constant, the earnest, the effectual prayers of the righteous man, which availeth much. We also need the little sums which may be due us from those subscribers who are in arrears, that we may be prompt in paying our printers, paper-makers, &c., and thus be honest in the sight of all men, and conform to the admonition of the apostle, to "owe no man anything."

"Your Interpretation."

Often, in presenting the scriptural evidence of the Advent near, in the language of the Scriptures, to those who believe in an opposite theory, when we inquire of them what they can do with such plain and positive assertions against the position they occupy; they reply, "it proves your views if your interpretation of those Scriptures is correct."

Now we protest that we do not interpret those Scriptures at all, that we let them speak for themselves, in the usual acceptance of the English language. Riddles, enigmas, parables, figures of speech, &c. &c., need an interpretation; but positive commands, plain declarations, and definite predictions, need no such interpretations. To depart from the literal acceptance of those positive Scriptures, is to launch out on a sea of conjecture, and to substitute fancy for the word of God. Taking the Bible in its literal acceptance, no one would attempt to prove a temporal millennium. That, and all kindred questions look for their support only to a spiritual and etherial interpretation of positive texts. Nothing can be more positive than that the Man of Sin is to be destroyed by the brightness of Christ's coming; that the tares and wheat, explained by Christ to be the wicked and righteous, are to grow together till the harvest, which he has assured us is the end of the world; or that the horn of papacy is to prevail against the saints until the Ancient of Days shall come, judgment be given to

the saints of the Most High, and the time come that the saints possess the kingdom. And shall such positive predictions be set aside for a fancied interpretation? No. Neither should their force be obviated by the plea, that their literal signification is only "your interpretation."

NEW WORKS.

"THE GERMAN REBUKE OF AMERICAN NEOLOGY; a discourse by Prof. Gaussen, of Geneva, to the theological students at the opening of the course in October last, entitled, 'Popery, an argument for the Truth, by the fulfilment of Scripture Prophecies.' Translated for, and first published in this country in the New York Observer. With a Preface, Notes, and Diagrams. Price 6 cts.

This is considered a very important discourse by those who are interested in the prophetic Scriptures—and it is spoken of with respect by our opponents. It is another evidence that our views respecting the pre-millennial Advent, which are so despised by the church, are the same with the good and learned of other lands.

"DUTY OF PRAYER AND WATCHFULNESS in the Prospect of the Lord's coming." By Rev. James Haldane Stewart, M.A. Incumbent of St. Bride's, Liverpool, Eng.

We have selected, for No. 45 of the Second Advent Library, this discourse from a new English work, containing twelve sermons on the "Second Coming" of Christ. They were delivered in London by twelve clergymen of the Church of England, in the year 1843. We have selected this as being eminently practical, and suited to the present time. We hope it may have an extensive circulation, as it will tend to dissipate worldly-mindedness and scepticism, so rife among the professed people of God at the present time. Price 6 cents.

Articles of Faith very commonly received.

1. "The secret things belong unto the Lord our God,"—the prophecies are among the secret things, therefore they are the Lord's, and we should have nothing to do with them.
2. God's Spirit will not show us things to come as has been vainly promised.
3. Notwithstanding the prophecies are not to be understood, we have abundant proof from the prophetic Scriptures, that the Jews will be restored to Palestine, and gathered into the church, and that there will be a millennium—a golden age in which the subjects of the kingdom of heaven will reign on the earth undisturbed by the presence of their King.
4. Although we will not allow that the Spirit shows us things to come, yet, we maintain that we have the witness of the Spirit that these things are so.
5. God cannot vindicate his character and be just, if he "makes a short work upon the earth, cutting it short in righteousness," by setting up his Everlasting Kingdom, immediately on the ruins of worldly dominions.
6. We must pray, Thy spiritual kingdom come—for if the real literal kingdom of God should come, it would be destructive to the wicked, and indeed all the works of Satan.
7. The world is rapidly getting better, and was never convalescing so fast as at present—consequently we know the Lord will not come to judgment in the midst of our great improvements, and many inventions.
8. In regard to the speedy Advent, we feel to pray, "That be far from thee, Lord!" We are trying the experiment of setting up thy kingdom spiritually, without thy presence, and we pray thee Lord not to come until we get our Babal built up to heaven! Let us make us a name lest we be scattered—let us reign on the earth after the manner which we have marked out for ourselves.

WHY MEN RECEIVE THIS FAITH.

"For it shall come to pass in the last days, that the mountain of the Lord's house shall be estab-

lished in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the Lord of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. Isa. ii." From the connection of these passages we learn that the many people who prophecy these things, "are soothsayers like the Philistines, and please themselves with the children of strangers," being "replenished from the east," for of the very time of which they predict such great prosperity to the church, Paul exhorts, "Thus know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away." For these would loudly join in the cry, The secret things belong to God, forgetting that "those that are revealed belong unto us," and that His holy word is a revelation, and not a hidden mystery—forgetting that we should search the Scriptures, and if we search prayerfully and diligently, and will do the will of God, we shall know of the doctrine whether it be of God or whether it be of man. *God thus deals with his children.* The Lord said, when about to destroy the cities, Shall I hide from Abraham the thing that I do? Why should Abraham know it? we naturally inquire—he was at a distance from the scene of the coming destruction and he would not be injured by it, neither could he avert it, why was it necessary for God to inform him? Because he was the friend of God—the father of the faithful, and because God hides naught of his dealings with men from his servants the prophets. It is believed that God has some children in every age who are willing to sacrifice all for him, who have Abraham's faith, and to them will the Lord show things to come. Not that necessarily there is a direct revelation from heaven aside from the written word, but the things of the kingdom are made plain to the meek, the trusting, and the tractable children of Abraham. To those that have a willing and obedient heart, and who are ready to take God at his word, that word will be known. They have not "cunningly devised fables" to follow, but "a sure word of prophecy, whereunto they do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in their hearts. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Thus we see that vain is the faith of those who suppose that the prophecies are among the secret unrevealed things of God, and the Lord is dishonored by those that advocate and adopt like faith.

E. C. C.

Thoughts in Harmony Grove,—

A PLACE FOR BURYING THE DEAD IN DANVERS, MS.

Brother Hervey, after writing that he visited this place a short time since, says:—

"One would infer from reading the words engraven on several of the monuments which mark the place of the departed, that the surviving friends were believers in the personal Advent of Christ, the resurrection of the body, and the consummation of all things. The place suggested many profitable reflections. Many lie there who once mingled in the busy crowd, and will remain till the heavens be no more. To a believer in the blessed hope, the tomb is more sacred than sad. It has its attractions. Jesus has lain there—

"The grave of all his saints he blest,
And softened every bed."

And as he arose, so will all his followers. The promise of Christ is to this effect,—"Thy dead men shall live, together with, or like my dead body they shall arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead. The triumph of the grave is certainly limited as to its subject. "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead,

shall also quicken your mortal bodies, by his spirit that dwelleth in you." As I lingered around in "Harmony Grove," how soon, thought I, will the voice of the Archangel be heard and those who have fallen asleep in Christ rise first! There was a tomb opened ready to receive its victim. But perhaps the sexton may be performing his office in laying away the cold image of some departed Christian, and even, before it is enclosed in the tomb, "in a moment, in the twinkling of an eye," be reanimated by the voice of God and "come forth," and the weeping mourners, if in Christ, be suddenly changed, and together rise, "to meet the Savior in the air." The question of the subtle and philosophizing Greeks, "How are the dead raised up, and with what body do they come?" formed no place in my reflections. God's word declares the great fact of the resurrection. It was engraven on one of the monuments, viz:—"As we have borne the image of the earthly, we shall also bear the image of the heavenly." We left this place, believing that "Death will soon be swallowed up in victory." We know what it has done, what it is now doing, what it will do, until, as "the last enemy," it will be destroyed, and this mortal put on immortality; and there be no more sickness—no more death. We shall then, dear brother, cease from our labors on earth—our toils will be ended—our pens laid aside for the hopes of glory, our voices engaged in the song of Moses and the Lamb. This Hope should nerve us up to occupy until the Lord shall come, for the good of souls. May the Lord grant us an abundant entrance into the everlasting kingdom. Yours in the blessed hope,

N. HERVEY.

MILTON, July 9th, 1844.

BR. R. MONTAGUE writes:—"The subject of our Savior's Advent is no less interesting to me now than it was a year ago, and the enjoyment I have felt when contemplating that glorious event, has exceeded what I ever felt before. I believe it to be very near, and if I ever enjoyed what the Christian enjoys, it has been the year past. And sometimes I have thought if I should behold the Savior coming in the clouds of heaven, attended with a retinue of angels, I should rejoice, and would praise him for coming so soon, to deliver his saints, from this sin-cursed earth; but I will wait patiently until the glorious morn shall dawn, for he that shall come will come and will not tarry, and then all the saints will rise in their Savior's image. But what shall the sinner do, who dreads even to think of that day, when all that are in their graves shall hear the trump of God? And though the event will be glorious to the saint, it will be awful and confounding to the sinner. My joy has been mingled with sorrow when reflecting upon the condition of the multitude that will be unprepared for such an event. O that all would be wise and seek the salvation of their souls before it shall be too late, before the judge shall come in his wrath and sware, ye that despise my promise sent, shall have no portion there.

Bernardston, June 18, 1844.

BARRE Vt. Bro. L. F. Billings writes:—"The past winter and spring I have been laboring in this vicinity. In most of the towns between this and Claremont, N. H. there has been a glorious work. My brother, A. M. B., and Bro. Bennett have labored through this part of the country. Lectures have been given—conferences have been held—and there are a tried people in this northern country, who are looking for the blessed hope. Br. Himes' visit has had a glorious effect. Last winter I gave a course of lectures in Orange; there was only one brother there, who obtained the Methodist house; and though there was great opposition, yet it was borne down by God's truth, which prevailed. On visiting the place I find the brethren anxious to have a Conference, and the people generally want to hear again, for, say they, 'there is no life in any other preaching.'

BRIMFIELD, Mass. Br. J. E. Ainsworth writes:—"There is a blessed little band in Brimfield, who love the appearing of the Lord Jesus Christ. Although we have no stated preaching, yet we feel it good to meet every Sabbath, and spend it in exhortation, prayer and praise. We hope our brethren in the adjoining towns, as often as they can, will meet with us; and we hope no Advent lecturer, who may come near this place, will go by without giving us a call."

LIBERTY, ME. July 13. A Bro. writes:—"It may be interesting to you to know that Br. A. Stinson and wife of the Free Will Baptist connection have lately embraced the Advent views. Bro. S. has been a respectable minister of that denomination for several years, and highly esteemed as such by the denomination. This brother will do much to forward the cause in this vicinity. He is a regular graduate of Bangor Theological Seminary."

The Church—its Theory and practice.

THEORY.

Therefore I say unto you, take no thought what ye shall eat, or what ye shall drink.—Jesus.

PRACTICE.

Will you attend the Tea Party?—The ladies connected with the Congregational Society in Grafton, under the pastoral care of Rev. E. B. Wilson, will hold a Tea Party at the Town Hall, on Wednesday, the 22d inst., the proceeds of which will be applied to replenish the Library belonging to the Sabbath School.

Refreshments will be served at 6 o'clock P. M. The Grafton Band will be in attendance, and every effort used to make the meeting interesting and instructive.

For particulars, all are hereby invited to be present and participate in the enjoyments of the occasion, thereby encouraging the ladies in their enterprise. Tickets, 12 1-2 cts., to be had at the door.

Per order of the Com. of Arrangements:
Grafton, May 15th, 1844.

Church Feasting.—The Ladies of the First Baptist Church would respectfully announce that they design giving a Tea Party at College Hall next Monday evening, April 8th, for the special benefit of said Church. A distinguished gentleman of the Bar will address the company, and professional musicians will contribute to the entertainment of the evening. Tickets may be had at the door.—*Cincinnati Daily Commercial*.

Medford Breakfast and Fair.—There will be a Breakfast and sale of Useful and Fancy Articles by the Ladies of the Rev. Mr. Stetson's Society in Medford, on Wednesday, June 12, at the Medford House.

Breakfast at 6 o'clock. Tickets for the breakfast, 25 cents; for the sale 12 1-2 cents.

In the hall of the sale will be found tables of refreshments, cake, lemonade, ices, &c., &c.

"All their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues."—Jesus. *Boston Investigator*.

REMARKS.—Such is the manner in which the infidels of the Boston Investigator compliment Jesus, by making his words to condemn the sensuality of his professed followers, or rather perhaps, I ought to say, condemn the sensual professed followers of Christ. The infidel is at least to be regarded as consistent with his principles, when he sets at nought the precepts of Jesus; but those who are clamorous for evangelical piety and yet trample on the plainest precepts of the Messiah, ought not to complain of even infidels, if their hypocrisy is pointed at, in the eye of the world.—*Gen. of Christianity*.

ENTER INTO THY CLOSET.—The retirement of private devotion is strongly inculcated in the expression, "Enter into thy closet." Retire from company. Go by thyself. Be alone. The word closet means any retired place, at home or abroad, where we may escape from the observation of others, and be undisturbed by them; not that the closet itself possesses any sanctity, or will work in the way of a

charm. You are not to go into your closet on that account; but you retire from the notice of others to avoid ostentation on the one hand, and distraction on the other. "Shut the door." Keep out the world, and prevent every intrusion: thou hast a great business to transact with thy God, and let not the nearest friend or relative interfere with thy intercourse with him. The privacy of prayer, is what is here enforced. Poor persons, who have but one apartment, can enter into the spirit of this direction by praying wherever they can be retired. Isaac's closet was a field. "He went out to meditate in the field at even tide." David's closet was his bed-chamber. "Commune with your own heart upon your bed and be still." Our Lord's closet was a mountain. "When he had sent the multitude away, he went up into the mountain apart to pray, and when the evening had come, he was there alone." Peter's closet was the house-top. "Peter went upon the house-top to pray, about the sixth hour."—Hezekiah's closet was turning "his face towards the wall, and praying to the Lord."

CHURCHQUAKES.—We read and hear of earthquakes, but this seems to be a day of churchquakes. The Presbyterian church divided a few years since, and there is more prospect of still further subdivisions than union, in that branch. The Episcopal church is undergoing a mighty agitation on one subject, the Methodists have nearly or quite divided on another, and the Baptists, having no central government, and showing their union only by their co-operation in voluntary societies for the promotion of specified objects, talk of dividing even in those societies. What all this portends we cannot foretell. Certain it is that we are fallen on critical times, and perhaps even the beginning of the end doth not yet appear. We live in the railroad age—more than that, in the lightning age, steam has become altogether too slow for the transmission of intelligence; too sluggish to use as a figure. We are sweeping rapidly past the roots of mighty mountains, on whose dim and distant tops, our forefathers long and anxiously gazed. Crises, which we had placed far in the future, are hurried upon us, and we find ourselves in positions in which we had, in our dreamy imaginations, wondered how our posterity would act. The rapid progress in the arts has ceased to excite our astonishment, yet these are but the index, the type, the forerunners of the progress that must succeed in the religious world. History shows that this has been the case hitherto; reason and revelation both assure us that it will be so hereafter. New elements of unknown power, are rapidly coming to the light, and they must be computed by those who would calculate the future. This much only can now be foretold, and in this communities and individuals may both find consolation, the church will triumph in the end, and the Lord knoweth those that are his.—*Cross and Journal*.

Thus they dream on. Ed.

TRUE PAPACY.—Maria Joaquina, a Christian lady at Funchal, island of Madeira, has been condemned to be burnt by the papal authorities on that island, for "maintaining conversations and arguments condemned by the church." This sentence was passed May 2, '44.

DISGUISED PAPACY.—The papal bishops and priests in the United States, are prating about the blessings of religious liberty, establishing schools and colleges, and talking kindly and pleasantly about their "Protestant brethren."—*Cross and Journal*.

He who writes against the abuses of the age, in which he lives, must depend on the generosity of the few for his bread, and the malice of the many for his fame.

A Solemn Question.

"Who may abide the day of his coming? and who shall stand when he appeareth?"—Mal. iii. 2.

To bring this tremendous question home with power to our hearts, let us for a moment imagine that the event which must be near at hand, is now arrived. Let us suppose it to have overtaken us now, just as we are, for in some such way it will come—sudden, short, terrific—"As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." "Behold, I come as a thief in the night." Suppose, then, that the blast of the archangel's trumpet were this moment to ring in our ears—suppose that the kindling heavens, the falling stars, the sights and sounds of terror broke at this moment upon our astonished senses—that all bespoke that Time had run its course and "the end of all things was at hand;"—how would this dreadful summons find us? How would it find us at this moment—this night! Oh! think of the hundreds and of the thousands at this moment, and on this day of holy rest, to be found in the haunts of guilt and shame! Think of the thousands, on this Sabbath of the Lord, engaged in sinful pleasure, or immersed in secular employment; "doing their own ways, and finding their own pleasure;" marking the sacred day with deeper turpitude than any other of the seven. What would be the effect on them, did this dread announcement grate upon the ears? Oh, what pangs, what terrors, what wailings, and blackness of despair would it cause! "Every heart would melt; all hands would be feeble; every spirit would faint: all knees would be weak as water." Where then would be the wisdom of the wise, the ranks of the mighty, the gold of the rich? The knell, the last knell, which told of dissolving Nature, would herald in their everlasting doom. Then would they call upon the rocks to fall upon them, and hills to cover them. And the cry, the exceeding bitter cry, "Too late! too late!" would break from despairing myriads. Ah! with what weepings and wailings would they then think of time mis-spent, opportunities neglected: goodness, mercy, longsuffering, love vast as eternity, abused and slighted; while conscience, quickened into agony, would ring the fearful words in their ears, "Because I called, and ye refused, I stretched out my hand, and no man regarded, but ye set at naught my counsel, and would have none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind."

Where, then, O thou profane, scoffing, and hardened sinner—desecrating the Sabbath, despising the word of the Lord, breaking the everlasting covenant, forsaking the assemblies of his people, insulting thy God and injuring thy neighbor, oppressing perhaps, the being confided to thee by God, setting an example of what is vicious and profane to thy children—where wilt thou appear? "Can thy hands be strong or can thy heart endure?" Alas! the sound will be like the hissing of the fiery serpent, and the lightning of his wrath will blast thy soul. O false and hypocritical man! like the whitened and gilded sepulchre outside, while the inside is full of loathsomeness; using religion as a pretext; concealing under the mask of it pride and malice, and impurity—where wilt thou appear? Alas! it will be more tolerable for Sodom and Gomorrah in the day of judgment, than for thee. When thou rememberest the light against which thou hast sinned, the convictions thou hast stifled, thou wilt envy the doom of the lowest, the basest in human eyes. So with the formalists, so with the worldly-minded, the indifferent hard-hearted, all who have "lived without God and Christ" in the

world: all who are unwashed in his blood, unsanctified by his Spirit, and not interested in the covenant. These shall not "abide the day of his coming." These shall not stand when he appeareth."

But the question still remains to be answered, "Who may abide the day of his coming?" And it is not, blessed be God! a dark impenetrable secret, left for that day to divulge. We know (for it is revealed) that there are those who will hail his second advent with joy. The thunders may roll; but they will have no terrors for them. "The earth may be moved, and the mountains carried into the middle of the sea;" but they will fear not. (O what a glorious contrast! The calm, imperturbable spirit of holy and humble confidence, amidst "the tremblings of heart" of others!) And who are they? They who know and love him as their Saviour now, will never feel terror before him as their Judge. O ye who now believe on him with the Christian's appropriating faith, know this! Your persuasion, firm and unshaken, is that he will not desert you. "Neither death, nor life, nor things present, nor things to come shall separate you." And what inspires this confidence? Any thing in yourselves? Oh not so, but the stability of his word, the inviolability of his covenant engagements, the unchangeableness of his love. What have you found him here? A Savior ever as good as his word. He said, and he fulfilled it—yea, and all he has promised he will fulfil. He said, "Him that cometh to me I will in no wise cast out." You went in tears, and in shame and self-reproach, and "he received you graciously, loved you freely," forgave you, and remembered your iniquities no more. You found there was virtue in his atonement to lull your fears to rest; to speak peace to your troubled conscience. And what is now the basis of your confidence in the view of judgment? It is the assurance that his word shall never fail, that his love is unchangeable, that "his faithfulness is to all generations." This is what props and supports you. The ground of it is not any thing in yourself, it is wholly in him. It is not the child that supports itself on the mother's bosom: it is the mother that supports the child. And so "it is the everlasting arm beneath you, which holds you up." The word on which you have ventured, he will never break. The hope he has himself inspired he will never disappoint. The rock on which you have built, will never fail. It has not failed hitherto, and it will not fail in the last judgment. No! and we believe, did he at this moment "come in the clouds of heaven" to judge the world, that the assurance you now feel "that he will never leave you nor forsake you, unworthy as you are, (yet grieving over that unworthiness daily, and striving to love him more, and serve him better,) that this assurance would keep you tranquil amidst the solemnities and terrors of the scene, and that a calm confidence would soon be exchanged for a holy joy, as the thrilling words greeted your ears—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,"—*Prof. Churchman.*

Confirming the Covenant.

DEAR BRO. SOUTHARD:—I propose to say a few words, through the columns of the Cry, concerning the week of the confirmation of the covenant. When I have presented my views, with the reasons for them, let them be tested by the word of the Lord, and if then found to be unsound, let them be condemned and rejected, but not before. The angel Gabriel says in Dan. ix. 27, "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease," &c. The pronoun "he" in this passage, refers to the Messiah, spoken of in verses 25 and 26. It is declared, then, that the Messiah shall confirm the covenant with many for

one week. The question now arises, What is it to confirm the covenant? I answer, it is to *establish the Gospel*. In proving this, it will be necessary, first, to inquire what is meant by the term "covenant." It must be either the Jewish law or the gospel, as fully appears from Gal. iv. 22–26, "For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Here we have the old covenant and the new—the law and the gospel. One is by Moses, the other by Christ. One relates to mount Sinai, the other to mount Zion. See Heb. xii. 18–24. Now which of these did Messiah come to confirm? Certainly not the former, as is abundantly proved by the testimony of Paul in Rom. vi. 14. "For ye are not under the law, but under grace." And in Rom. x. 4, "For Christ is the end of the law for righteousness to every one that believeth." Also in Gal. iii. 24, 25, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." It must therefore be the Gospel, which Messiah confirmed. But how was it confirmed? I answer to *confirm* a thing is to *establish* it on a *firm foundation*. And what is the foundation of the faith and hope of the gospel, on which the church of God is built? It is *Jesus and the resurrection*. See Eph. ii. 20. How was the gospel established on this foundation? By *testimony*, and that testimony accompanied by *miracles*. John v. 31, 36. "If I bear witness of myself, my witness is not true," i. e. not valid. "But I have greater witness than that of John for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me." It was necessary that this testimony of Christ concerning himself, should be accompanied, not only by the testimony of the Father (see John v. 37, and viii. 17, 18), but also that it should be confirmed by publicly-wrought mighty works, or miracles. But this kind of proof was not confined to the *personal* ministry of Christ, as appears fully evident from Heb. ii. 3, 4, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was CONFIRMED unto us by them who heard him. God also bearing witness both with signs and divers miracles, and gifts of the Holy Ghost, according to his own will." The apostles of Christ had a special work assigned them, to which they were chosen, and for which they were duly qualified, viz., to testify to the fact of His resurrection. It was not to them a matter of *faith* that Christ had risen from the dead, but a *matter of fact*. By their testimony to this glorious fact, and the miracles which they wrought in confirmation of the truth of this testimony, they were co-workers with God and with Christ, in laying the immovable foundation, on which rests the faith and hope of all God's children. The work of confirming the covenant, therefore, by testimony accompanied by miracles, was not confined to our Lord's personal ministry, but was performed first by him, and then by his apostles, while he, by the miraculous gifts of the Holy Spirit wrought with them. In further proof that they were *special witnesses*, both of the mighty works of Christ and of his resurrection, let us take first his own declaration in Luke xxiv. 46–48, "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And we are WITNESSES of these things." And then the testimony of Peter, Acts i. 21, 29. "Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be with us as a witness of his resurrection." Again, in chap. ii. 32, "This Jesus hath God raised up, whereof we all are witnesses." And also in chapter iii. 15, "And killed the Prince of life, whom God had raised from the dead, whereof we are witnesses." Again, in chapter v. 30–41, "And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem;

whom they slew and hanged on a tree: him God raised up the third day and showed him openly: not to all the people, but unto witnesses chosen before God, even to us who did eat and drink with him after he rose from the dead." Paul also declares in 1 Cor. xv. 8, "And last of all he was seen of me also, as one born out of due time." From the connection between this verse and the 9th, we see clearly that the apostles were qualified to their apostolic work, by having been eye-witnesses to the fundamental fact of the resurrection of Christ. Therefore, when the last of these witnesses was thus qualified, and had commenced his testimony, accompanied by those miraculous proofs which were indispensably necessary, the Gospel as a divine system was established on its true foundation. In other words, the covenant was confirmed. More of the same subject in my next. Thine in the hope.

S. S. SNOW.

Worcester, Mass., June 29.—Mid. Cry.

Conferences & Campmeetings.

A Second Advent Conference at Esperance, Schoharie county, NY (26 miles west of Albany) will commence if time continues, on Tuesday, August 6th, to continue over the succeeding Sabbath. It is hoped these conferences will result in extensive usefulness; to this end lectures will be given during the Conferences (evenings until Sunday,) in such adjoining places as may be deemed expedient. The Advent friends in the vicinity of these Conferences, as well as the undersigned, particularly request the attendance and labors of those Advent lecturers who may find it their duty to be present. And all other friends of the Advent cause, and indeed all who are willing to give heed to the sure word of prophecy on the subject of the coming and kingdom of our Lord Jesus Christ, are respectfully invited to attend.

Camp-meeting at Brooklyn Conn. Aug. 20th. The ground selected lies on the farm of Mr. John Allen, about two miles east of Brooklyn village, and two and a half miles from Danielsonville Depot, on the Norwich and Worcester Railroad. Conveyance can be had to the camp ground from either of the above named places, and Mr. Allen will make preparation to accommodate all who may wish, with board, and horse-keeping, on reasonable terms.

Committee.—Thomas Huntington, Thomas Farnum, William Wheeler.

The Midnight Cry will please copy.

Brooklyn, Conn. July 17, 1844.

A Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barnes, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennett, and others, are invited to attend. The brethren who can, are requested to come with tents; and those who wish, can be accommodated with provision for themselves and horses on reasonable terms; those who come by stage to the Upper Village, three miles distant, will find conveyances to the ground.

Com.—F. Wheeler, G. W. Barnes, N. Smith.

There will be a Second Advent Campmeeting in Manchester Ct. on ground formerly occupied for that purpose, 9 miles east of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. The sole object of this meeting is to advance vital godliness in the soul. Mid. Cry will please copy. H. MUNGER.

This meeting is to be on Cheney Place, so called; and is 25 miles from Springfield. Br. M. informs us that a committee of 11 have been appointed, who have made arrangements for board, horse-keeping, &c. on reasonable terms. Brethren are requested to attend, and bring their tents, provisions, &c.

There will be an Advent Campmeeting held in the town of Gil, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Brn. Miller, Litch, Storrs, Preble, and as many others as can, are invited to attend. The meeting will be held in N. E. part of Gil, on the farm of Mr. Nelson Burrow, who will provide board, horse-keeping, &c. Mid. Cry please copy.

DARTMOUTH, MASS.—A Second Advent campmeeting will be held, if time continue, in a grove of Mr. David Wilson, in Dartmouth, Ms., about one & half miles west of the Providence and Taunton Rail Road. Passengers stopping at the Head of the river Depot, 3 miles north of N. Bedford, to commence Aug. 26, at 2 P. M. Br. Cole is engaged with others to be there. Come, brethren and friends, with your tents, and reasonable boarding and lodging will be furnished on the ground, about five miles north of New Bedford. David Wilson, Brightman Collins, Joseph Bates.

EATON CORNER, N. H.—There will be an Advent campmeeting at Eaton Corner, N. H. to commence Friday, Aug. 9, and continue over the Sabbath. Churchill, Harvey, and other ministering brethren, will be in attendance. All our brethren and friends of other towns are invited to attend. T. SANBORN.

Advent Campmeeting at Cabot, Vt. near the Plains, on land of Thomas Lyford, on the old camp-ground formerly oc-

cupied by the Methodists, two miles north of the village, to commence Tuesday, Aug. 20, and hold over the Sabbath. Brn. Bennett, Shipman and others will attend.

Committee.

Cabot—Salmon Gerry, Isaac Kimball, Ezekiel Reed, A. Carpenter, James Walbridge, John Lund.
Danville—Ebenzer Thompson, Asa Perkins.
Pencham—L. Paine. — Wolcott, William C. Titus.
Sutton—Aaron R. Morse, — Wallen, Merrill Foster, and Benj. Durill.
Hardwick—Wm. Drew, Seratus Blodgett.
Woodbury—Stephen Chapman.
Calais—Britton Wheelock.
Marshfield, Leonard Wheeler, John Capron.

We hope the above committee will see that arrangements are made in each town to come with tents. We anticipate a glorious gathering of the saints. I. H. Shipman.

EXETER, N. H.—If the Lord will, a campmeeting will be held on the ground occupied last year, two miles east from Exeter, on the Boston and Maine Rail Road, via Dover. It is appointed to commence Monday the 12th of August, at 2 P. M. to continue till Saturday noon. The time will be short, and it will be necessary for the tents to be erected on the Saturday previous, or early on Monday morning. The fare on the Boston and Maine Rail Road will be reduced for camp-meeting passengers to half the usual price from Boston and South Berwick and all intermediate places, to the camp-ground. Tickets to be procured at the R.R. offices. Friends on the Eastern road can obtain tickets to the junction and S. Berwick at half the usual price, of Br. John Pearson of Portland, and Br. Gorham Greely, of Saco, Me. The following brethren are appointed a committee for their respective towns, viz.

Exeter—G. T. Stacy and C. Haley; Portland—J. Pearson; Portsmouth, G. Pierce and R. Walker; Dover, O. Wyatt; Boston, P. Dickinson and S. Nichols; Lowell, J. P. Hendee, M. M. George, and Dea. Downing; Newburyport, Br. Moody; Pittsfield, E. C. Drew.

It is to be hoped there will be a general attendance at this meeting; the object of which is to present the scriptural evidence of the nearness of the Advent of our Lord and King.

LIBERTY ME.—There will be an Advent Conference at the Liberty Tabernacle, commencing on the 16th of Aug. at 10 o'clock in the forenoon, to continue over the Sabbath. It is earnestly desired that some Advent Lecturers from the west will visit us at that time. Will Br. Churchill and Harvey attend? W. B. START, Com. of Cor.

CHAMPLAIN, N. Y.—An Advent Campmeeting will be held, the Lord willing, in Champlain, Clinton co. NY, about one mile south of the Landing on the farm of Judge Taylor, to commence Sept. 10, and continue over the Sabbath. We expect brother Miller and Shipman will remember their pledge, and attend without fail. We earnestly solicit lecturing brethren, who can consistently attend, to come and help us. A wagon will be furnished to convey the baggage of our friends to the ground, who may come by the boat. For the committee, E. S. LOOMIS.

CLAREMONT, N. H.—The saints of God will hold a Conference, if time continue, in Claremont, N. H. to commence Saturday, Aug. 3, at 1 o'clock P. M., to continue over the Sabbath. Brethren Cole, Shipman, Bennett, Eastman, and other ministering brethren, are expected to attend. We invite all who love our Lord Jesus, his appearing and kingdom, to join with us in our heavenly setting together. The Cry will please copy, if in season. A. M. BILLINGS.

FITCHBURG, MASS.—The Lord will, an Advent camp meeting will be held in Fitchburg, Aug. 28, on ground owned by Luther Gibson, near the Free Will Baptist meetinghouse, three miles from the village, on the new road toward Ashley; brethren in the ministry, and all who love the appearing of Christ, are invited to come with tents and provisions to continue one week. Provision for entertainment in the house, and for horse-keeping, will be made on reasonable terms. Brethren in the neighboring towns are requested to meet on the ground selected for our meeting, the 1st Wednesday in August, at 10 o'clock A. M. in order to clear the ground, and make other necessary arrangements for the meeting. For the committee, S. HEATH.

Letters received to July 27, 1844.

James Hurd, by P. M. \$1. paid to No. 196 Vol. 3; B. H. Cushman by pm \$1 to 153 v 7; H. Childs by pm \$2 19 v 8; L. Childs \$1 196 v 8 (\$2 for Cry); N. Grant \$1 194 v 8; S. Bradford by pm \$1 195 v 8; G. Godfrey by pm \$1 191 v 8; Eld A. V. Baldwin by pm \$1 195 v 8; J. Silkworth by pm \$1 191 v 8; S. Van Kleek by pm \$1 194 v 8; L. Baker by pm \$1 170 v 7; J. Woods \$1 196 v 8; do. \$1 196 v 8; M. Cutter \$1 196 v 8; E. D. Hartwell \$1 195 v 8; A. Woods or L. G. Whiting \$1 218 v 9; I. S. Wright \$1 195 v 8; Samuel Haly by pm \$1 144 v 6; Abijah Thayer by pm \$2 175 v 8; A. P. Lynde by pm \$1 195 v 8; E. B. Stevens \$2 144 v 6; J. P. Hall by pm \$1 178 v 8; D. Mixer by pm \$1 144 v 6; S. Everett by pm \$1 170 v 7; S. D. Howard by pm \$1 195 v 8; Miss M. A. Kinney by pm \$1 195 v 8; E. Jones by pm \$2 196 v 8; A. Pierce by pm \$1 170 v 7; A. Beals by pm \$1 170 v 7; Mrs. Warren by pm \$1 196 v 8; C. Thompson by pm \$2 170 v 7; L. Mills by J. V. Himes \$1 195 v 8; Thos. Snyles by do. \$1 195 v 8; Wm. Oakley \$1 by do. 195 v 8; O. Lewis by do. \$1 203 v 9; R. Curtis by pm \$1 170 v 7; J. P. Hall by pm \$1 165 v 7; R. Nelson by pm \$1 120 v 5; J. G. Morse by pm \$1 218 v 9; N. H. Stowe by pm \$1 194 v 8; D. Barnes by pm \$1 155 v 7; W. & J. C. Breed & Co by pm \$1; 170 v 7; D. Goodough by pm \$2 170 v 7; M. Baringe by J. Litch \$1 184 v 8; Luther Jones by NY office \$2 208 v 9; C. Hap-pish by do. \$1 139 v 7; D. Brown by do. \$1 170 v 7; B. F. Perry by do. \$1 196 v 8; L. Bolles Jr by pm \$2 157 v 7; J. Gates by pm \$2 144 v 6; J. Corwin by pm \$3 144 v 6; Ma-

ry A. Alger by pm \$1 192 v 8; L. Brown by pm \$1 170 v 7; Rev. S. Oaks by pm \$1 196 v 8; Sarah Rogers by pm 50c 182 v 8; N. Crosby by pm \$1 144 v 6.
E. S. Loomis; I. H. Shipman; S. H. Brown; E. C. Clemons 2 fo; Lucy Perham; J. Burgess by pm \$1 for Mid Cry; pm Winchester NH; pm Kingsbury Ia; Jonas Woods himself & others \$10; M. M. George \$15; pm E. Washington NH 25c, books sent to C. Stow; C. Stow; pm Reading Ms; pm Bristol Ct; F. Robinson; pm Lewiston N. Y.; M. H. Thayer, Rev J. Carleton; pm New Fairfield Ct; pm East Chester N. H.; pm Barre Vt \$6; S. Heath; M. F. Manter papers sent; Calvin Snow \$1; J. Weston; A. M. Billings; A. A. Partridge by pm \$1; E. Sprout; N. Hervey; T. W. Titus; E. G. Scott; A. Gague and S. Titus; T. Cole; A. D. Howe; J. V. Himes order filled and sent; pm Warner N. H.; W. B. Start; pm N. Eastham Ms.

INDEX TO VOL. VII.

Address to Advent Believers	9
A Sign of the last days	10
Anecdote of Wm. Miller	20
A part of the Story	29
A New Sect	30
Adventists—Why adopt that name?	53
Another Prophet	85
A Nut for Mr. Colver	86
An Imposing Ceremony	94
"And Think to change Times"	101
A just Rebuke	103
Answer to an important question	110
An Extract	119
A Dialogue	119
A Bishop	130
"As it was in the days of Noah"	131
A Sign—The Chris. Watch. and Trumpet see	138
ing "eye to eye"	140
Address of the Conference at Boston	144
Arrival of the Calcedonia	144
A Phenomenon	153
Apology—Brother Cox	161
"Are you a follower of Miller"	163
"As it was in Sodom"	167
A Singular Case	180
A solemn Question	206
Articles of faith commonly received	204
A good rebuke	203
A Meteor	203
Bible Societies	202
Backing Out	20
Believing the time a sin	21
Both Sides	37, 41
Belshazzar's Feast	47
Barton, M. Hull, at Newburyport	144
Comfort for bereaved Parents	27
Courtesy and Frankness	69
Cause and Effect	86
Continued Watchfulness	86
Church Feasting	119
Cincinnati—The Cause in	135
Chicopee—Awful effects of Millerism at	137, 158
Christian Liberty	147
Canada West—The Voice of Elijah	149
Cause in the West	149
Confessions of Mr. Miller and others	157
Chicopee—Affairs at	158
Confirming the Covenant	206
Churchquakes	205
Close of Volume	204
Disappointment at the last Day	64
Daniel's Fourth Beast	95
D'Aubigne on the Reformation	185
Distress of nations	191
Ecclesiastical Trial—Arbitrary Power of the	
M. E. Church vs. Millerism	13, 17
Editorial Correspondence	20, 36, 52, 62, 109, 112, 120, 124, 136, 151, 157, 200
Exposition of 1 Cor. 15th	49
Eating and drinking with the Drunken	77
Episcopalians departing from the Faith	87
Elder Shaw's Neology—A Specimen of	93
Expense of Popery	119
Elections in the church	139
Examples, St. Paul's	149
Everything witnesses for God	156
Enter into thy closet	205
Ecclesiastical titles	203
Extremes	192
Foreign news	64, 116, 125, 144, 160, 163, 183, 191, 199
Future Operations	80
False Teachers, the antitypes of False Proph-	
ets	84
Faith	129
Flood at the West	191
Gallusha's—Eld. E.—Address	73
Give us our Daily Bread	125
Gaudaloupe	139
Gentile Talmudists—on Spiritualism	145
Great Eclipse in 1806	174

Gaussen—Prof. on Papacy	169, 177, 184, 193	Ministerial Scandal in France	293	The Difference	93
Hard to deal with	86	Men receive truth slowly, but error promptly	202	The New York Tabernacle	100
Holy Scriptures	101	Mr. Miller—His Position	77	The Gentile Clock	100
Infidelity	93	Mr. Miller's Views	87	The Times in which we live	102
Insanity	100	Merideth—meeting at	120	The Last Scrutiny	102
Italy	111, 123	Millerism vs. Johnism	121	The Nation's Destiny	102
Importance of a preparation to meet the Lord	171	Modern Commercial Embarrassments	126	The doctrine of Millerism	108
Infidels	187	Meeting of the Christian Alliance	126	Tending to Universalism	111
Jews	203	Moral Cause of Insanity	127	The Second Advent	112
Julian Period	11	Men are prone to error	188	The New Birth	118
Jewish Time	101	No Time but the Present	60	The Danger	119
Keep it before the People	96	New Works	204	Tribulation, 'Tis through much	123
Lectures and Conference in Philadelphia	32	Nebuchadnezzar's Image	89	The Church	123
Love for the World	150	New Interest	100	The Bible	123, 125
Letter from Bro. T. Cole	7, 117, 186	New Orleans—Catholics in	118	The time of Trial	131
do do London	11, 27, 186	No Difference Now	126	The Dark Day	138
do do J. W. Spaulding	18, 78	No Cause for Discouragement	185	The Advent Shield	148
do do Sister M. N. Thurston	18	Occupy till I Come	8	Testimony of former Times	157
do do Bro. W. Wilmot	19	Our Church	26, 35, 50, 57, 70	The Christian Reflector	150
do do J. V. Himes	20, 36, 52, 62, 109, 112, 200	One of Mr. Miller's first Audiences	30	The Promises	162
do do J. Clough	24	Opinion of Mr. Fletcher in 1755	43	The Bible, dangerous	163
do do R. Hutchinson	25, 113	Offend not in Word	46	The Anniversaries	164, 172
do do S. Chapman	30, 94	Our Hope	75	The Sick	173
do do Sister E. Crane	31	Obituary	87, 141, 160, 192	The seven churches	174
do do Bro. L. D. Mansfield	31	Our Position	92	The Oppositions of Science—falsely so called	181
do do T. M. Preble	31	Our Anniversary	140	The Retrospect—state of things	188
do do Sister S. W. Daland	31	Our Speculations—Report of the Committee	152	The Gilmanton feast	190
do do Bro. D. Cray and wife	31	Prediction Fulfilled	10	The Apostasy of the church	190
do do Mr. Miller	39, 77, 97	Profession vs. Practice	28	The Bible—its own interpreter	190
do do A. Clapp	43, 62	Prophetic Designations of Time	33	The Sailor and his minister	195
do do R. Winter	43, 142	Persecution	36	The Church—its theory and practice	203
do do J. Rickets	45	Popey	205	The Bible says so	203
do do Michigan	45	Pope and the Bible	201	Thoughts in Harmony Grove	204
do do J. Lenfest	45, 78	Popey in the U. S.	203	Utica—The Cause in	88
do do S. S. Brewer	46	Professor Bush to Wm. Miller	37, 41	Worldly Honor	202
do do D. Sessions	46	Prophecy and the Age	64	Why we believe the Kingdom of God is nigh at hand	1
do do Sister S. H. Brown	46	Prophetic Time	68	Watchman's last Warning	14, 22, 77
do do Bro. B. H. Albee	55	Pilot and Herod made Friends	82, 90, 98, 106, 114, 122	Watch-meetings	30
do do J. P. Bell	66	Prophecy—The importance of	95	Will you give it up now?	85
do do J. Turner	66, 187	Polycarp's Decision	104	Who would love to see the Lord	86
do do Wm. Hutchins	67	Philadelphia Riots	133	Where are we?	87
do do Tho. Smith	78	Philadelphia—Conference in	133	Where are you now?	105
do do D. Bates	78	Predicted Renovation of the Physical World	153	Why Rejoice	119
do do J. C. Park	79	Popey, an argument for the Truth	169, 177, 193	Without Remedy	123
do do G. W. Kenney	79	Prof. Gaussen's discourse	184	Waiting	126
do do Liverpool	80, 152	Prospect of the World's Conversion	187	World—The conversion of	127
do do J. Litch	87, 176	Popey—A woman sentenced to death	187	Who ought to be punished, the devil or Man?	163
do do England	95, 111	Redemption Nigh	4	What Next?	166
do do J. Buffon	101	Remarks of Bro. S. S. Snow at the Tabernacle	101	What does it mean?	174
do do Sister L. H. Everett	101	Rejoice in the Lord	25	Why continue to hold separate meetings?	199
do do Bro. R. Garland	103	Reasons for withdrawing from the Church	58	Your Interpretation	204
do do S. S. Snow	103	Romanism in America	88	POETRY.	
do do J. Pearson	118, 194	Rousseau—The Infidel and the Scriptures	143	Second Advent	1, 17
do do S. Bliss	120, 124, 136, 151, 157	Religious Experience	148	Faithless Watchman	25
do do E. Burnham	127	Renewal of the War	196	Shout ye Heralds	32
do do G. Morgan	128	Randolph, Vt.—Conference at	198	Time shall be no more	33
do do C. J. Kee	128	Strange Coincidence	7	The Savior Comes	33
do do Wm. Barker	128	Scoffers shall come	203	Sleeping in Jesus	36
do do Br. Wheeler	134	Second Advent Conference in New York	21	A Little While	41
do do E. A. Dodge	143	Sleeping in Jesus	36	Watchman, what of the Night	41
do do A. M. Osgood	143	South western Virginia	46	The Watchman	49
do do Wm. C. Stone	143	Second Coming of Christ	119	Destruction of Sodom and Gomorrah	49
do do J. B. Cook	149, 162	Shall the Sinful complain?	120	The Advent	56
do do G. W. Peavy	149	State of the Cause	123, 128	The Idol Shepherd	57
do do I. E. Jones	152, 179	Spiritualism	134	Ladies Fair of the Picknick Church	65
do do A. Wing	152	So Woodstock and Addison Meetings	175	Hinder Me Not	73
do do W. D. Start	152	Statement and Protest	189	Time of the Serpent short	80
do do T. M. Preble	159	Sailor and his Minister	195	Believers Song	81
do do T. Atkinson	159	The Gospel Voyage	3	Abraham's intercession for Sodom	89
do do E. McLeod	159	The Conference	8	Behold He Cometh	97
do do E. Sproul	160	Time	27	Second Coming of Christ	105
do do J. D. Johnson	160	The Bible a Sign of Millerism	30	The Church Warned	113
do do N. Billings	163	Trusting to Others	32	The Talents	121
do do M. D. Wight	163	The Advent—the next Prophetic Event	44	Day of Trial	129
do do H. B. White	163	The Dark Day	45	A Vision of Heaven	145
do do E. W. Marden	175	That thou doest, do quickly	48	Our Strength	153
do do D. Daniels	175	The Jewish Year	52, 80	Who May Abide His Coming	161
do do A. A. Stephens	176	The Seven Times	54	"And Pray Always"	169
do do Sister S. T. Hervey	178	The Loaves and Fishes	57	The Fountain of Life	177
do do C. Hersey	179	The Theology of our Fathers	59, 171	"In The Beginning was the Word, &c."	185
do do H. H. Gross	179	The Hartford Christian Secretary	28, 62, 166	"And yet a little while"	194
do do N. Field	182	The Relief Ship	63	MUSIC.	
do do E. Bellows	185	The 2300 Days	65	When the King of Kings Comes	12
do do O. W. Hazen	186	The True Reason	66	The God of Abraham	47
do do L. Bullough	186	The Neology of the Church	68	Awake Ye Awake	79
do do I. H. Shipman	186	The Vernal Equinox	68	Star of our Hope	94
do do C. P. Whitin	194	The Time of the End	69	Have you Faith	102
do do E. Jacobs	195	The Christian Herald	29, 72, 96	I'm A Traveller	110
do do R. Montague	205	The Methodists also on the road to German Neology	76	"Lead me to the Rock"	135
do do L. F. Billings	205	The Restoration of the Kingdom	76	"Hail to the Brightness"	135
do do J. E. Answorth	205	The Fall of Babylon	80	Armageddon	142
do do Liberty, Me	205	The Heir of David's Throne	81	"Come, let us Anew"	151
Millerism	12	The Cry of Peace	86	"Remember Lots wife"	158
Mr. Miller at Washington	39			A Pilgrim and a Stranger	167
Magnificent Festival	20			"When the harvest is past"	176